THE

MIRROVR

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MARTYRS.

THE FIRST AND SECOND PARTA

In a short View, lively expressing the force of their Paith, the servency of their Love the wifedome of their Sayings, the patience of their Sufferings, &c.

With their Prayers and preparation for their last farewell.

Whereunto are added rwo godly Letters written by Mafter Branjard.

The fifth Edition Correlled and Rolarged.

Revel. 13, 11. They loved not then lives auto the death.

LONDON

Printed by Tho. Cotes, for Andrew Crookeand are to be fold in Pautr Church yard, as the figure of the Blacke Bears.

MIRROVR

OF

MARTYRS.

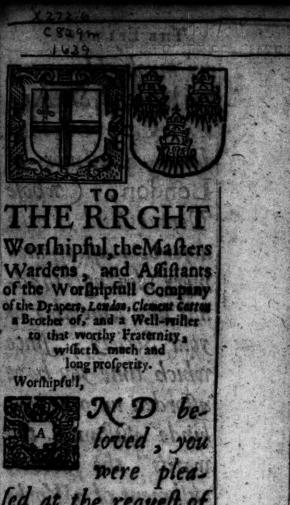
THE FIRST AND SECOND PART.

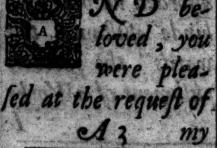
In albore View, lively exarcting the lores of their Fairb,
there we went then knywghewitedominate their Sering, thepadominate their Sering, thepa-

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THE EPISTLE

my much Honoured good friend, Sir AL-LAN COTTON, then Lord Major of London, (whose Vertues and Worth deferve a lasting memory) lovingly to admit mee amember of your Society; since which time you have afforded unto me your kinde assistance towards the accomphilhment of a Worke

Diploarente

I had then in hand, which in time convement hall (God willing) bee truely and thankefully re-acknowledged. Now if to thefe former favours, your Worships shall for the present vouchsafe to addeathird; namely, to permit this small Volumne, intituled, The Mirrour Martyrs, (being the

A4 fruits

ThuEoreminac.

fruits of some share hours) to passe and broad into the World under your patronage and protection, I shall bold my selfe yet further obliged unto you all, and will endevour ever to remaine

Your Worships in all due observance,

Clement Cotton.

262:262 262:262

He that meanes to bee a wing his life for his truth, mult

1. Cast his accounts what his profession of the Gospell may coll him ere he die, Lu. 14.

in Let him labour for a found judgement in matters of faith, for of a firme beleefe of the truth will follow an undaunted confession of the same, Rom; 10. 2 Cor. 4.12.

3. He must be well exercised in the continual practice of mortification. The mortified man is the likelieft to make a Mareyra

4. Hothar will be a Martyr, let him endevour dayly to deny.

A 59

bim-

Encouragement to suffer the

himselfe in small things, yea in many lawfull things: for hee that cannot deny himselfe in small things, how shall he be able to deny himselfe in the greater?

Encouragement to suffer the paines and tryall of Martyrdome.

I. The constancy of Martyrs is not to be ascribed to any natural power of their owne, but anto the power of Gods holy Spirit, who comforteth and encourageth them in all their suffrings

2. In fuff. ing death, they have Jesus their Captaine going before them. and leading them

the way Heb. 12.2.

3. The paine of Martyrdome though it be sharpe, yet it is but short and light in regard of the immortal weight of glory.

2 /or

paine and try all of Martyr dome.

Breakefast followes a joyfull Dinner, as the Mattyrs were wont to speake.

4. To fuffer for Christ is a precious gift: such as is denyed to the Angels of Heaven, as

one faith.

5. The blood of the Martyrs is the feede of the Church; a great encouragement to fuffer

the more couragiously.

6. They lote onely a short naturall life, to gaine a life eternall. Their life may bee taken from them otherwayes by many and fundry meanes, but this way they are sure to go to Heaven on Horsebacke as it were, as holy Bradford in one of his Letters saith.

Seeing then, we shall be endued with power from on high:

Have fuch a Captaine and Generall as Christ is, to leade us the way:

Seeing the after-joy excer-

Encouragement to Suffer, Cas.

dingly exceedeth the present

paine:

And that it is not an honour conferred upon all, to goe to Heaven in this fiery Cheriot:

As also that the following fruite is of fuch lingular confequence :

And that we cannot more glorifie God, then in bestowing

our lives this way :

Let us not be daunted either with the terrors of the Adverfaries, or of their cruelties, but rather to lanctifie the Lord God in our hearts, as in inffring according to his will, voluntarily yeeld up and commit our foules unto him in well-doing, as into the hands of our faithfull Creator, knowing that at the last Day he will restore us our bodies againe united to our foules, in a farre more glorious mapner, than any tongue or pen of min is able to exprife, by the chie TO

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TO

All fuch as from a true heart delight to fee the mighty power of Christ magnified in his Marrys Salvation.



Eare Chiffian Reader, who either wantest leis

fure to reade, or ability to buy that rich and plentiful store house of Story, Doctrine, and Comfort, the Alls and

Mo-

To the Reader.

Monuments: penned by the most innocenthear ted man of God, andtrue Nathanael, Ma-Ster John Fox : and yet knowing th'incomparable worth of the things contained therein, doest often wish thy selfe some of that precious store for thy present use; Loe here, a Mirrour fetched thence. which howfoever, in regard of the smalnes, it cannot shew thee all; yet mayest thou here be hold the choice of many memorable things, which

To the Reader.

which will yeeld thee found comfort, and profitable delight.

Accept then (good Reader, I pray thee in stead of the greater) this little Institution of a Christian Martyr, with the same minde with which it is now offred unto thee, and use it to the same end for which it was at the first framed into this fo small a Volume: and if in reading the whole, or any part thereof, thou, or any of thine, doe reap but the least good.

Tothe Reader.

be thankefull therefore to thy good God, and helpe mee with thy prayers.

Thine over in Christ,

C.C.

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2002:202

PREAMBLE BEFORE THE

HAppy, happy, year thrice and everlatingly happy is that Soule, which, by Faith, feeles it selfe hand-fasted unto Christ! Though it meete with a prosperous estate in this world, it easily swels not: and it it meete with th'adverse things of the world, it easily quaites not: For it hath the World of Christ, and the Spirit of Christ

The Preamble.

Christ residing and dwelling in it. Shee is not to learne in whom the hath beleeved: nor can ever finallybe forced from belee. ving. Bring her to tryall, and prove whether of the two, christ or Belial, she will imbrace; offer her Gold to forgoe Christ; Thee greatly contemnes it: Let the mighty terrific with threats; the feares not their feare, nor is carefull, upon perill of life, to give them a direct answere: the regards nor whippings, the dreads not rackings: upon honourable conditions thee effectives the Prison a Palace; fetters of Iron, ornaments of fine Gold, the darkeft dungeon, a delightfome dwelling:

The Preamble.

ling: rather than free will violate the diaftier of her Faith to Christ her onely Spoule, the will willingly indure headding, and hanging; vea burning; and broyling. In a word, nothing can be able to separate this sweete Soule from that love of God to her; which is in Christ lesus her Lord. Now the Image of fuch a Soule who defires to fee, and by fight thereof to bee transformed into the same Image: Lethim often with a spirituall eye, prye into this Mirrour of Martyrs following. Where hee shall behold their Faith victorious, their Hope lively, their Peace passing all onderstanding, their joy unfoeak-

The Preamble.

iperkeable and glorious:
their speechal wayes gracious, their prayers full of
Fervour, their lives full of
Beauty, their ends full of
Honour: This Honour bave
all his Saints.

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MIRROR O

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- In a flore view streety, expension fing and flowing the forest of their Faith', the fervency of their Love, the misedome of their Sayings, the patience of their Saffrings, their forst on the tries of their saffrings, and sweet Modifications in the middless of all their Constitutes.
- With their Prayers and Preparation for their laft farewell.

Bifton Hooper.



He godly Bishop Hoosen being brought unto the place where hee should fuffer.

sceing a Pardon lying upon a Stoole.

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Stoole, to be rendred unto him

if her should recart, cryed to them that stood by, If you love my soule, away with it.

A blinde Boy being suffered to come unto him (after much increaty) to conferre with him:

Master Hooper hearing his talke, the water stood in his eyes: Ah poore Boy, fayd hee, God hath taken from thee the light of eley badily was for what cause he best knoweth; but he bath given thee another fight much more precious; for he bath indued thy fouls with the eye of knowledge and faith. God seine thee grace, that thou lose not that fight: for then should ft than bee blinde both in body and soule.

The day before his Marry-dome, he spent the most of the day in Prayer, unlesse any were licensed to speake with him, amongst the which Sir Anthomy Kingston was one: who being brought into his Chani-

ber,

ber, found him at prayer, and at the first view of him, burst forthinto tenes. Master Hospiron the sadden knew him not. Then sayd Sir as athony, who (my Lord) knew you not may make friendly yours, Anthony Kingston for a last said at the said.

Tes, Malter Kingfton) I know you well, fayd Mafter Hooper, and I am glad to fee you in good bealth, and doe praife Godfor six in ween

Kingkon But I dis fort to fee you in this cafe; for as I under frand, you are come hisher to dye; but (Alas) confident that differ is fueste, and death is bitter. There in feete, and death is bitter. There in feete, for life hereaften may do good, emissed their anti-hua. Hooper Indeedit is very true, M. Kingkon I am come hisher to die, and to end this life beverbeauft.

Hooper, Indeed's is very true, M. Kington, I aimsome hisber to die, and to end ship life bever be and for I will not gaine fay the former truth I have beretofore saught in this Diocesse among they are still I thanks you for jour friendly counsell.

and the feare and ter freeze gerpared for me then considere Gods 19 Truth, 1933, and then

The might before bee fulle-The might before bee luftered, his defire was to get to bed that night betimes, faying, That is bud many things to thinks one and so did at two of the elocite, and slept one sleepe soundly, and bestowed the rest of the night after in prayer, Being got up in the morning, he defired that none should

come

The Mirranne ficheartyne,

come unto him that he might be folicary till the house of his death,

Binop Ruley

going to his burning at Oxford tooking backe, as speed Marter Learner comming after: to whom he saye, Objector to whom have after as fall as good, Being come to the Stake, he ran to Marter Latimer, imported him, and krifted him, and (as they that Rood necre reported) comforted him, saying: Be of good comfort, Frotberg for God will either a finage the fare of the fire, an elfo finage the fare of the fire, an elfo finage the

Being at the Stake, hee held up both his hands to Heaven, and fayds O Heavenly Father, I

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give

e softent,

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give the emofilies me to be a Profesthou hast called me to be a Profesfor of thee, even unto death, 1982 A Faggot being brought

A Faggor being brought which was kindled with fire, and layd downe at Malter Ridley's feet, Father Latimer spake on this manner to him a Be of good comfort (Malter Ridley) and play the man: we shall, by Gods grace; light such a Candle this day in England; as Little soul never be put out.

By fenion the fire was ill made, Master Ridley continued long in his torments, in so much as hee often cryed, I cannot burne; for Christ's ake let the fire come so me: Lerd bave mercy upon me a let the fire come to me. I cannot burne.

Malter Ridley before his death entreating earnestly upon his knees to speake but two or three words, had his mouth stopped by the Bailiffe and Vice-chancellor with this I-

tem,

tent, that if he would revoke his erronious opinions, and recant, he should have liberty. not onely fo to doe, but also the benefit of a Subject, to wit, his life, Not otherwile, layd Malter Ridley & No, layd the Vice chancellor : Itherefore if you will not fo doe. there is no remedy, but you mult fuffer for your idelern Weil, fayd Mafter Ridley, So long as breath is in my body, 1 will never deny my Lord Christ, and his knowne Truth: Gods will be done in me And with that he role up, and layd with a loud voyce, well, then I commit our canje to Almighty God, which Shall indifferently judge all instaled downer there, fuving

M. Isbn Philpsen

The valiant Servant of Christ, Master Iohn Philipse, having the newes of his death B 2 brought

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brought him by one of the Sheriffes men, that he must she neat day be button at a Stake, sayth, Later ready: God grant our frength, and a joyfall referred int. And so went to his Chamber, and powered one his Spirit luntouted Lord, giving him most heavy thankes, the hee had made him worthy to suffer for his truth as a read district.

An hee was entring into Santofield, the passage was formwhat fonce, and two Officers tooks him up to bear him to the Stake. Then he sayd must say Holosi will be make mee a Pope & I am contrast to goe to the journeys entro force. But first comming in Santofield, hee kneeled downe there, saying these words, I will pay my vower to thee, O Smithfield.

Misuord -

critical and administrated 1 obs.

The Mirron of Marry 13.

Black St. V

John Bradford

Holy Bradford having newes brought him in great hafte by the Keepers Wife of the "Counter, that he should be burned the next day, and that his Chaine was a buying a with that put off his Cap, and lifting up his eyes to Head ven, sayd: I shanke God for it: I have long looked for this time, and therefore it commetts not to me now fulldenly; but as a thing expedied every hours: the Lord make me worthy thereof. After which he went alone, and prayed se-

cretiy a long time,

A little before they carried him from the Gounter to Newgate, he made a notable prayer of his farewell, with lith plenty of tearer, and abundance of the Spirit of pray-

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* In Bread-

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er, that it ravished the mindes of the heaters.

Allo when he shifted himfelfe with a cleane thirt that was made for his burning, hee made fuch a Prayer of the wedding Garment, that fome there present to admired him, that their eyes were no leffe thorowly occupied in beholding him, then their cares gave place to the hearing of his prayers.

At his departing the Chamber, hee made in like fort a prayer, in which he vehemently defired of God, that his words might not be fooken in vaince A American

His behaviour at his river vad death. Palaril A

After Bradford comming to the Stake, fell flat upon his face, praying the space one minute of an houre : the Sherife

11

Sheriffe willed him to make an end, because the presse was great. At that word, standing upon his seet, he tooked Faggot to his hand, and kissed it, and so likewise the Stake: so putting off his Rayment, he went to the Stake, holding up his lands, and cashing up his conntenance to Heaven, sayd thus O England, England, repeat thee of thy sinner, repeat thee of the sinner.

To the young man that suftered with him, he sayd, Bee of good comfort, Brother, force so shall have a merry Supper with the Lord this night, and spake no more words, that any, man heard, but imbracing the Reeds, said thus, Straight is the Reeds, said thus, Straight is the Way, add address to the Gutesthat leadeth anto Lafe strangle, and son there he that findant.

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Illium Tims, being convented before Br shop Bonner and Winchester flaid the Billiops) show half a good fresh spirit it were we of those built learning to thy spirit Fee (my Lord) shid Lims, and it were well also that as you be learaid men, fo ye baden good Spirit to year learning anno salo !

THE REAL PROPERTY AND ADDRESS OF THE PARTY AND

Everend Lurimer writes thus to Bilhop Ridley, Lot, Sir, I have blotted your papers, and plaid the foole egregiously; but to I thought it better, then not to fulfill your frequent at this time. Pardon me, and pray for me: Pray for me, pray for me, I fay for I am someromes so feare.

fall, shat I could creepe into a man le-bole. Sometimes Goldbold vifit me agains with his compact, so beach me to have made going, to teach me to have ming and going, to teach me to have mine owne informaty, that I might thanks him who is worthy left. I should robbe him of his the ry; as overy doe, and almost all the world.

The 3 request which Pather Latimer was wont to make

The fuff was, that as God had appointed him to bee a Preacher of his Word; fo alfo he would give him grace to fland to his Doctrine meo the death, and that he might gave his theart; bleed for the fame.

The lecond was that God of his mercy would reftore his Gospell to England once agains: and these words, once agains, he did so insulcate and bears into the cares.

His blood violently gushed out of his hears at his burning at Oxford. of the Lord, as though he had

would have no nay.

His third request was for the
Lady Blizabeth, our late Soveaigne, whom in his prayer he was wont to name, and, even with teares begged of God, that the miebt live to be a comfort to this comfortle fe Realme.

Biller Ridley.

Idley writes thus in a Letter to Bradford, We looke every day to be called on: I weene I am the weakest many wayes of our company; and vet I thanke our Lord God and heavenly father through Christ, that fence I beard of our deare Brosher Rogers departing and bis from confession of Chris and his Truth even unto death mine heart ble fled he God rejoyced fo in it that fince that time (I fa)

mabeling his iscard -ाम्यो शर्न

thee, and bleffed be th that ever I know thee

ned, being in a found fleepe, was hardly awaked with much flotging! when the Keeping wifecime inddenly up to give him warning of his butting. At length being awaked, and bid to prike thate, Way shee (layding) and if it he for all faith me want points.

The Sunday before he infle-red, hee dranke to Mr. Hoper, being then in a Chamber undemeth him in Newgate, and bade them commend him to him, and to relkhim, That there brece

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Adapted to a more above he mould be a factor of the second of the second

Lawrence Sannders.

After disauders at the time of his field examinaused distince, wheelers, Garding, seported his his bed-felle ut that lay with him the night following, If has in the war of his exaexamples to the man for mentaginally comforted, the man for mentaginally comforted, the till one of the exact that is contained after a fittee belt amore with a first of the exact the first of the charter and any reflection of the interference of the transfer and form the same did able modelly and from the same did able modelly proand from the same did able modelly pro-

and from world the paster agains.
In adapter to his AVille: Rains
would this shall make shange of
that which the Spirit doch in-

brace

The Microprof Margare

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armes, and carried him to his Father. Laurence Sunnaure icoin him, rej syced greatly, faying, That he effected more of fach a Boy, than if 2000 hi should be given him. And to the standers ders by, which prayled the goodnesse of the childe, he sayd. What man fearing God which professly rather than by prejecting it here he Bould adjudge this Boy is fell and himself an White many of my effect foods to be a man of my effect foods to be he would not give it. pouch this childe to be levit wase, and his marriage to be law

Being come to the Stake where he was burned he fel proftrate to the ground and prayed: And rifing up againe. he tooke the Stake in his armes. to which he thould be chained? and hilled it, faying, Welcome, the Groffs of Christ, Welcome,

everlasting Lifewall L. regulation in the second ing, That bet elected were of che Koy then If 200 th floor la -attlement and colored

Robert Glover, Gent.

After Glev two before he (hould be burne, felt his heart fo lumpifb and heavie, that hee found in himselse no aptnesse nor willinguesse to dye, but ra her dulnesse of Spirit, full of much discomfort to beare the bitter Crosse of Martyrdome reads now to bee layd upon him: Whereupon, fearing in himfelfe left the Lord had utterly withdrawne his wonted fayour from him; hee made his mone to one Augustine Bern bere, his deare friend, fignify ing unto him how earnestly he had prayed unto the Lord, and yet could receive no motion nor fence of any comfort from him.

To whom the fayd Auften answering, defired him patiently to waite the Lords leifure, howforcer his prefent
feeling was, and to play the
man; nothing doubting but
the Lord in the Jealon would
fatishe his delire with plenty
of Confolation, whereof hee
fayd, He was right certains and
fure. And therefore defined
him, whenforces any feeling of
Gods heavenly mercies thould
begin to rouch his heart, that
he would give him forme ligne
thereof:

The next day, when the time of his Marryrdome was come, and as hee was going to the Stake, and come to the light of it, about all the night before praying for comfort and courage, he felt no answere of his prayer: suddenly he was so mightily replenished with the comfort of Gods holy Spirit and heavenly joyes, that hee cryed out, clapping his hands to Austin, saying these words,

He is come. Aulten, he is come, be as come: and that which such fuch joy and alacticy, as one freming eather to be silen from some deadly danger, to liberty of life, then as one passing out of this world by any passes of death.

M. John Lambers.

Tohn Lambert, having this nether parts confiamed with fire, lifting up such hands as he had, and his fingers ends flaming with fire, cryed to the people. None has Christ, None but Christ.

Adam Damplip.

This good man being advertised by his Keeper, that his execution draw access was never francies quaite, but

was as merry, and are his Supper that night as cheerefully as ever he did in all his life; at which the Keeper and the rest of the Prisoners wondering, asked him how here could take fuch newes so chearefully? Ah, my Masters (saith he) doe yethinke I have been thus long Gods Prisoner in the Marshalley and have not get learned to dye? Tes, yes, I doubt not but God will strengthen me therein.

iona elkerby, Manigratia

led by Maller waskefield to pirty himfelfe, and to take no more upon him then hee should bee able to performe: The fire (faith hee) is hot, the terror is great, the paine will be extreme, and life is sweete. To whom Kaby answered Maller winksfield, he as my box

ning, and you shall say, There standeth a Christian Souldier in the fire. For I know, that Fire, and Water, Sword, and all other things are in the hands of God, who will suffer no more to be layd upon us, then hee will give strength to beare.

The Speech of Roger Clarke, burged at the same time.....

Fight (fayd he) for your God, for he bath not long to continue.

Thomas Bilney

After Thomas Bilney, being put in minde, that
though the fire, which hee
should suffer the next day,
should be of great heate unto
his body, yet the comfort of
Gods Spirit should coole it, to
his everlasting comfort and
refresh-

refreshing. At these words, putting his singer towards the Hame of the Candle then burning before them (as also hee divers times did) and feeling the heate thereof; O (fayd he) I feele by experience, and have knowne it long by Philosophy, that fire by Gods ordinance is naturally bot, but yet I am persmaded by Gods holy Word, and by the experience of some spoken of in the fame, that in the flame they felt me beate, and in the flame they felt me beate, and in the fire they felt me confamption: And I constantly belowe, that how/ocver the flubble of this my body foull be wafted by it, yet my fambe and flamit fluible purged thereby. A paine for the time: after which motivitalitanting followeth unfleakeable log: And then entreated notably upon the first and fecond verfes of the 42. Chapter of Elaiw, which fentences, for the joy and counters forme of his friends rooke in them, caused them

them to be faire written out; the comfore whereof they lett nor to their dying day: The favd Bilney, being vifited by certains of his friends the might before he fuffered, they found innicating an Alcorent, with fuch a cheerefull heust and quiet mind, as made them wonder thereat, faying, They were not a little glad to see him at that time for heerefully to refresh himselfe. To whom he made this antwere, o (fayd he) I follow the example of the Husbandmen in the Country, who baving a ruinous boufe to dwell in, doe yet bestom cost so long as they remaine in it, to uphold the Same : And fo doe I now with this ruinous bouse of my body, refreshing the same as you fee with these good creatures of God.

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the nation of the of estimated and estimated and the same of the s

This Baynam, as hee stood as the Stake, in the middels of the flaming fire, which fire had halfe consumed his armes and his legges, hee was heard to speake these words, o ye Papists, behold, ye looke for Adiracles, and here ye may see a Miracle, for in this fire I feele no more paine, then if I were in a Bed of Downe, but it is to me as sweete as a Bed of Roses,

Henry Voce.

The like speech I finde of a young man burnt at Bruxels, who when the fire was kindled at his feete, sayd, Me thinkes you strem Roses under my feeto.

Hug

Hugh Laverocke.

This Laverocke a lame Cripple, and folm Apprice, a blinde man, being chained both of them to the Stake; Laverocke calting away his Crutch, and comforting his fellow Martyr, layd, Be of good comfort, my brother, for my Lord of London is our good Phylician: He will shortly cure in both; thee of thy blindnesse, and me of my lamenesse.

William Hunter.

VV prentice, of the age of 19, yeeres, standing at the Stake, sayd, Sonne of God, soine upon me: and immediately, the Sunne in the Element shore out of a darke Cloud (for it was

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was a gloomy day) to full in his face, that he was constrained to turne his face another Way. The faid William Hunter being brought downe from Lendonto be burnt, remain by the way two dayes at Burntmeed, whither his Father and Mother came to comfort him, who heartily delited of God that her might continue in the good way her had begun, unto the end. And his Mother fayd unto him, That the was glad thee was ever fo happy as to beare fuch a Sonne, who could finde in his heart to lofe his life for Christs lake. Then fayd William to his Mother: For my little paine which I shall suffer, which is also but for a moment Christ bath promifed me, Mother (taith he) a Crowne of life. And may not you be glade thee, Mother? With that his Mother kneeled downe on her knees, laying, I pray GOD ftrengthe

Print gabient has ye repollement uniterlatenth ideal & thinks aller aller at mell before the later of the beat reconstruction of the Highest for the faire that was then to further for the faire transfe) tooke her in his armse) flyings I be joyce much to fee you in this minde, and you have good cause so to doe.

Robert Samuel.

After Robert Samme! Minifter was kept in
ftraight prilon by the Bishops
Chancelloun of Norwieb:
Wherein hee was chained
bolt upright to a great Post,
in such fort, that standing onely ontip-toe, her was faine to
shavup the whole poize of his
body thereby. And to make
amends, they added a farre
greater torment, keeping him
without meate and drinke,
where-

whereby lice was milerably vexed with bunger and thirty laying, that lice had allowed him every day two or three mouthfuls of breed, and three pontalla of twater or attento referve him to idunther some ments than to preferve his life. On the sworthy monthagy of the Martyr! O pittileffe hearts of the Papills, worthy to bee complained of before God and nature ! Danie wonderfull frength of Christ in his Martyrs ! How off rimes would he have drunke his owne Water, but his body was to dryed up with long emptiness, that he was not able to make water, no not so much as one drop !

Now after hee had beene thus long familhed with hunger (see a strange thing that hapned to him, of which himfelfe was the reporter!) hee fell, as it were, into a flumber, at which time one clade all in

white.

white, seemed to stand before him: which ministred comfort unto him, by these words, salmuel, be of good observanted, Samuel, be of good observanted, and take a good bear and take a good bear and the for after this day, thou shall never hunger nor thirst: Which thing came even to passe accordingly: for speedily after, he was burned, and from that time till he should suffer, he selt neither hunger nor thirst.

Curbert Simpson, Deacon.

G PACKED BY

C vibert Simplons patience was thus commended by Bishop Bonner. Yee see, saith Bonner, what a personable manithisis: and touching his parience, I say unto you, that if he were not an Hereticke. I would affirme, that he were a man of the greatest patience that ever yet came before me: For I tell you, he hath beene

thrice racked in one day. Alfo in my house he bath fels fome forrow, and yet I never law his patience broken.

The day before he was condemned (being in the Stockes
in the Bishops Cole-house)
Clarer his Keeper came in with
the Keyes about 9. of the
clocke at night after his ninall
manner, to view his prison,
and to see whether all were
present: who when he spyed
the sayd Curbert to bee there,
departed agains, locking the
doores after him.

Within two houres after, at 12. of the clocke towards midnight (whether awake or in a fumber I cannot fay) her heard one comming in, fift opening the outward doore, then the fecond, and after, the third doore, and so looking in to the fayd Curbert, having no Candle nor Linke that hee could fee, but giving a bright-

nesse

nesse and light most comfortable and joyfull to his heart, saying, Ha, unto him; and departed away againe. Who it was he could not tell. But this he declared foure or five times with his owne mouth to one Master Austen, to his wife, and Thomas Samson, besides many others in Newgate, a little before his death. At the sight whereof hee received such a joyfull comfort, that he also expressed no little joy and solace in telling of it.

John Rangh

After lobs Rough Minister, having beene at the burning of one Austo in Smithfield, returning homeward, met Malter Farrar, a Merchant of Hallifax, who asked, Where he had beene?

Thave beene, faith he, where I would not for one of mine eyes but I had beene. Where have you bin, faid Master Farrar? Forfooth, fayd he, I have beene to learne the way. And so told him the whole matter of the burning of Austa, where shortly after hee was burned himselse.

D. Rowland Taylor,

death a

After Doctor Taylor being come to Chelmsford, in the way towards his Martyrdome, was received there, of the Sheriffe of Suffolke, to conduct him to Hadley to bee burnt. At Supper, the Sherife of Essex laboured him with might and maine to have him returne to the unity of the Catholike Romish Church, affirming that that which he spake,

pake, proceeded of a good leart and good will towards him, and thereupon dranke to him. The Yeomen of the Guard alfo fayd Voon that condition (Matter Doctor) we all trinke to you. When they had all dranke, and the Cup. was come to him, hee flayed a: while, as one studying what answere hee might give. At length he spake thus to them: Malter Sherife, and my Malters all, I heart ly thanke your of your good will: I have given care to your words: and, to be plaine with you. I doe perceive that I have beene deceived my felfe, and am like to deceive a great many at Had. ley of their expectation. At which speech they all rejoy-ced: Yea, good Master Doctor, fayd the Sherife, it is the comfortablest word you fpake yet. Why should yee cast away your felfe in vaine? play a wife

4 mar

mans part, and I dare warrant you you shall have tayour. And then they began to pray him to explaine his meaning fur-

ther unto them.

hen fave Doctor Taylor, I will tell you how I am deceived my felfe, and how I chinke I shall deceive a great many: 7 am, as you fee, a man that bath a great Carkeife, which I thought (bould have bin buried in Hadley Chuich-yard, had I dyed in my bed, as I well hoped I Ihould have done: but therein I fee I was deceived: And there are a great many of wormes in Hadley Churchyard, that Bould bave had joll feeding upon this Carkeile, which they have long looked for. But non I know we be decesved, both I and they: for this Carkesle must bee burnt to ashes, and so shall they lofe their baite and feeding which shey expected.

The same morning in which he was called up by the She-

rife

rife to goe to his burning, abent three of the clocke in the morning, being inddenly awaked out of his found fleepe, befate up in his bed, and porcing on his Shire, he find thele words; fpeaking formewhat thicke, after his accustomed manner, A harfon threves, Ab borfon theeves, rob God of his bosour, rob God of his bosour, rob God of his bonour?

Being risen and tying his points, hee cast his armes about a balke which was in the Chamber betweene Matter Bradford Bed and his, and clasping his hands about it; O Master Bradford (laith he) what a great fiving should I give if I were hanged?

Being come within two miles of Hadley, hee defired to light off his horse to make water. Which done, he leapt, and setche a friske or twaine, as men commonly doe in dancing. Why, Master Doctor,

S fair

faith the Sherife, how doe, you now? Well, I thanke God, Master Sherife (sayd he) never better: For now I know I am almost at home, I lacke but two stiles to goe over, and I am even at my Fathers bouse. But, Master Sherife, shall we not goe thorow Hadley? Yes, you shall, sayd the Sherife,

Then, layed hee, O God, I thanke thee, that I shall yet once ere I die see my flocke, whom thou, Lord knowest, I have most dearely loued, and truely taught. Good Lord blesse them, and keeps them

steafast in thy Truth

At the time of his degrading by Bishop Bonner, being furnished sully with all his attire, according to their sidiculous custome, he let his hands by his side walking up and downe, and layd: How say yee now, my Lord, am I not a goodly fooled Haw say yee my Masters? Is were now in Cheape, should I not have

have Boyer now to laugh at the for apile to yes, and to ying tramperies? When all his trinkets were taken from him, he layd, Good Lord deliver mee from you; and going from them up to his Chamber, her fayd, Good Lord deliver me from you, good Lord deliver me from you,

John Leafe.

This lohn Leafe, a Prentice to one Humphrey Gandy, Tallow Chandler, who was burned with Maker Ishn Bradford, had two Bills fent him into the Counter in Breadfreete, after his judgement; the one containing a Recantation; the other his Confession to know to which of them hee would subscribe. Hearing first the Bill of his Recantation read unto him (because

cante he could neither write not reade himfelfe) that he refused a and when he heard the other read unto him, which he well liked at, in fraud of a yeu, he socke a pin, and to pricked his hand, prinkled the bland upon the fayd Bill, willing the Reader thereof to flow the Biffon, that he had fealed the fame with his blood already.

Richard Woodman.

The conflicts which Richard Woodman had with the feare of death, recorded in his owne words, as followett.

Then three dayes after, my Lord Chamberlaine ient three of his men to take me, whose names were Dane, Leffrey, and France. I being at plough with my folkes, right in the

way

Way as they ware comin to my house, lest millenting thems and abled the did so And chay fay do the serefied the incide Ming and Queenes same, and ther Land goe twith them; to my Lord Chamberlaine their Mafter Which words made my flesh to tremble and quake in regular the thing was fittlen. But I answered them; thur I would goe with them Xer I defined them to goe with me to my bonie that I might breake my fall and put on tome other gears. And they faud I thould. Then I remembred my fetfe, faying in my heart, Why am I thin afraid? They can lay none evill to my charge: If they kill me for wel-doing, I may thinks my felfe happy. I remonsteed bus I was consented ghadly vestip before istabat quarrell, and fo barre constunidever fince, and should I

feare to dye & God forbid I floatd, for their were all my labour in vaine a control of the contr

So by and by I was performeded, a praise God, confidering inwas abut the infrailty of my fieth, which was loth to foregoe my Wife. Children, and goods: for I fave nothing but prefent death shbefore unitie eyes. Analy four alfama perforable in mine heart to dys live-guided nothing in this world, but read a merry, plady and justified heart I after God, a current man This heatest Instead but a quarter of an home; but it was flarper for the time, than death, I dane fay;

Maller Glover

े वार्त । **स्थान** के क

Robert Glover had a contrary effect in his troubles, as his owne words testifie. After I came into prison (faith hee)

an d

and had reposed my selfe a while, I wept for joy and gladneffe my belly full, mufing much of the great mercies of God, and, as it were, faving thus unto my felle, O. Lora am I, on whom thou shouldest be from thus thy great mercys to bee numbred among thy Saints pubich Inffer for thy Goffell fake? And so beholding on the one side my imperfection, unablenedle, finfull milery, and unworthinelles and on the other fide, the greatnesse of Gods mercy, to be called to to high promotion. I was, as it were amazed, and overcome for a while with inv and gladnesse, concluding this with my felfe in mine heart. O Lord show themest power in weakeneffe, wifedome in faulifinesse, mercy in finfulntse: who thall let thee to shoofe where and whom thou wilt? As I have ever zegloustyloved the profession of thy Word, fo have I ever thought my

survertby to be partaker of e affections of the fan

The fame Robert Glover, at one time was much discouraged by Sathan, nor to persevere in his fuffering, fuggesting to him his unworthinelle to lutfer for Christ and his Golpell. But thefe his suggestions were

thus repelled by him:

Wher were all those whom God in former time chose to be his witneffes ? were they not men fubject. to since and imperfection, as other men be? All we faith John, have received of bis fulne fe. They were no bringers of any goodnesse to God: they were altogether receivers. They chofe not God first bus he chofe them. They loved not God first but he loved them; year when they were enemies to him, and full of finue. He is and will be the same God Still: As rich in mercy, as mighty, as ready, as willing to forgive finner now without respect of persons, as he was then

and in with hear the worlds and so all that hall speen have. It is made regardly be preferenced in any make to burther God with his promise, challenges him and dangers, calling upon him in the name of Christ for whose sakes who so we commet to the Father, is sure to receive more than he can wish or defire.

I also answered the Enemy on this manner: I am a sinner, and therefore university to be a Martyn. What shen it must I deny Gods Word, because Lam a suner; and not worthy to professe it? What bring I to passe in so doing, but adding some to some? What is a greater some, then to deny the Truth of Christ's Gospell? I might also by the like wasfen forbance to do away of Gade Commandaments: when I am provoked to pray; the Enemy may say unto me, Thom are not worthy to pray; and therefore I shall not pray; I: shall

9

nat forbement oftender & c. became I moved moved to do any of Gods Commandements. I befe be well-from of the Devill, which must be overcome by continuance of prayer and with the Frond of God, applyed according to the massure of every managers.

George Wife-heart.

This wife bears, in Scotled in regard of that true wifedome of the Spirit, wherewith his heart was filled being come to the place of execution, the Hang-man came unto him upon his kneess craving forgivenesse of him. To whom he answered, Come bither to me. When he was come nigh him, he killed his cheeke, and sayd, Loe berein o fignather I forgive thee; my hears, the thine office.

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And by and by he was pur upon the Oibbes, and marry red in the day

Walter Mill.

Minister, being distribed in his prayer in the time of his examination, having ended the same, sayd; We ought more to obey God than men. I serve one more mighty, even th' omnipotent. Lord. And where yee call mee Sir Walter, they usually call mee Walter, and not Sir Walter. I have been one of the Papes Knights too long.

Being threatned with the fentence of death: I know I must dye once, faith hee, and therefore as Christ fayd to facus, Quod facus, faccitius. Yee hall know, that I mill not recant the truth, for I am Corne, I am

720

no Chaffer I will not be blowne amay with the wind, nor burft with the flaile: I will abide both.

Patricke Hamleton,

A ARer Patricke Hamleton VI being in the fire, was heard by certaine faithfull men of credit then alive, there to cite and appeale the blacke-Prier Campbell that accused him, to appears before the high God, as generall Judge of all men, to enfwere to the innocency of his death, and whether his accusation were just or no between that and a cortaine day of the next moneth which be there named, Moreover, by the same witnesse is testified, that the Sayd Fryer dyed immediasely before the fame day came, without remorfe of conscience, that he had persecuted the poore innocent

Robert

Robert Parray.

B of a Knights Sonne, called Richard Iones, a little before his death, the fayed Richard Remed much to tament the paine ful noffe of the death he had to fuffer. To whom the Biffiop answered, Thus if he faw him once to fairne in the prines of his barning, he family seve no coefficiently be find, that he never moved, but oven no be flood holding up the fumpes of his hands, fo he full continued till one Richard Graveli mith a fraffe dafted him upon the head, and fo fracke him downe into the fire.

agint see and terms Rawlins

Rawlins Whight.

Hian Whight a Hilbert man, a very laged man in the Towne of Cardiffe in Wales, grew very expert in the Scriptures, by the helpe of a little Boy he had being his owne Sonne, who dayly read the fame to him every night after Supper, Summer and Winter and now and then fame other good Booke. In which kinde of vertuous ex-ercise, the old man had such delight and pleasure, that, as it feemed, he practiced himlelfe rather, in the fludy of the Scripture, then in the trade or Science which before time he had used to that Rawlins within few yeeres, in the time of King Edward, by the helpe of this little Boy, as a speciall Minister

The Mirrour of Martyrs

Minister (ac doubt) appointed by God for that purpole) profited and went forward in fuch fort, that he was not on ly able to refelve hintelf rouching his storage blindneile and ignorance / (for by all like lihood hee was before King Edward's dayes a Papift buit was alfoable to admonth and infinite athers So as when oreasion ferved, he would goe from one place to another syld firme fuch as he had belt hope in a land thus sin that Country became a riotable Profesion of the Trinti, being at all times and in affluch places, not with our the halpaat his little Boy. And to this his industry so God added to him affingular gut of memorya Talihardy she benefit thereof he could and would doe that in alledging and rehearing the Texts which men of piper know boos, by their notes and other helpes of me

mory.

more could hardly accomplished informaches that mound alledge ing forme places of Scripture, he was able very often to cite the Booke, the leafe, yes, and the weny femontes fuch was the wonderfull Works of God in this fimple and unlearned Fathers

ry, it to fell out; that God called him not onely farmerly to
beleeve in him; but then to
fuffer for his fake; in which
his fuffering, the Lord endued
him with invincible confracy, in to much as being convented before the Bishop of
Londoffe; the Bishop would
needes with his company fall
to prayer in his Chappell, to
fee (ashe sayd) if God would
tuene this poore mans heart;
which Rambine hearing, sayd,
Now you deale well, my Lord,
and like a good Bishop indeed.
Goe to therefore, my Lord,

pray you to your god, and I will pray to my God: I know that my God will heart my prayer, and performe my deal life. By and by the Bishop and his men fell to prayer. And Rawing turned him to a Peter somewhat neere; fell downe upon his knees, covering his face with his hands. Beine all rillen from prayer, the Bishop sayd, Now, Rawing, how is at with thee? Wile thou revoke thine opinions, or not Surely, sayd Rawline; my Lord, Rawline you be sayd Rawline; and Rawline you find me, and Rawline you find me, and knees, Rawline say be sayd of differentiane.

The Bishop seeing these prayers tooke none effect, was perswaded by some about him (before he read the sentence) to have a Masse, thinking that God would thereby worke some Mitacle upon the old mant. When Rawling heard the Sacting-Bell ring (as the use

is) he role out of his place, and came to the Quier-doore, and there standing a while, turned himselfe to the people, speaking these words; Good people, if there he any breshren among styon, or at the least, if there he but one Brother among styon, let that same one heare witten seat the day of Judgement, that I have not to this Idall, meaning the Holt the Priest held over his head.

Hearing that the time of his burning drew neare, shee sent to his Wife, willing her to provide him his Wedding garment, in which he meant to be burned, meaning his Shirt. Being brought out of Prison, and seeing himselfe guarded with agreat company of Bills and staves, he sayd, Alas! what needs all this adoe? I will not start away by Gods grace: but with all my beart and minde I give unto God most bearty thanks, that hath made me morthy to abide all this

At the light of his Wife and Children, whom he fiw in the way as hee went to be bure, it is picked his heart. That the tears which heart where the tears wirkled downe his checkes but fuddenly miffishing his infirmity, het began to bee angry with himselfe, and fitiking himselfe on the breft with his hand, after these words, the first hand, after these words, the first hand, after the words, the first and by Gode grace and the victory.

When he came to the fight of the Stake, hee fet himselfe forwards very boldly, but in going towards it, he fell downe upon his knees and kiffed the ground, and in rifing againe, the earth a little sticking upon his note, he sayd these words, Earth unto Earth, and Dust unto Dust, thou art my Mother, and unto thee shall I returne.

Then

Then went in chearefully and rang formally tunto the Stake, futing his backer close tinto it; and suben he had stood had suber a while, tasting his eye man the Reporter of this fill-light and calling him to him faul. I fuel a great fighting between the fill with the approximate the watfire to him therefore the manifest the watfire to him therefore the proximal the watfire to him therefore the proximal transfer to him therefore the proximal transfer to him therefore the proximal transfer to him the watfire to him the watf

When lastroped ad The fight

Profestor St

Here was observed in this good Father, going to his death and standing at the Stake a wonderfull change innatures for whereas he was wont before to got stooping, or rather crooked through the infirmity of age, and having a fad coun-

countenance, and teeble complexion, and withall, a seeble and fort voyce and getture; now he went and firutched up himitife, and bare withall a most pleasant countenance, for without grear courage, books in speech and behaviour.

Thomas-Spurdance.

The Sparagues being alked of the Bishop. When he was at Masse, and received the Coremonies of the Church, answered,

Never (layd he) fince I was

No, fayd the Bilhop ? how

He layd, I shinke forey.

Why, how nied you you felle twenty yeete agone, tay the Bilhop?

As yee doe now (layd he)

And even now (quoth the Bithop) he fayd, he nied nor the Ceremonies fince he was borne.

No more I have my Lord, (faid hee) fince I was borne against John to he was some against Lohn to he was some against

Elizabeth Folkes.

Lizabeth, being examined, if thee beleeved not that Christs Body was in the Sacrament, Substantially and Really? Tes (faid the) I beleeve to a reall its, and a fubstantially indeed.

Inlins Palmer.

P dimer thewing his unmoveable contancy in standing to the truth, and being ing now ready to yeeld up his life for the fame Truth, Sir Richard Abridger faith unto him, Well, Palmer, (fayd the Knight) I perceive that one of us two must be damned; for we bee of two fundry faiths: and sure I am, there is but one Paith that leadeth to life and salvation.

Pal. O Sir, I hope that both of m hall be faved.

Abrid. How may that be,

Pal. Very well, Sit: For as it pleafed our mercifull Saviour, according to the Gospels parable, to call me at the third house of the day, even in my slowers, at the age of source and twenty yeares; even so I trust be hath called, and mill call you at the eleventh house, in this your old age; and give you ever-lasting like for your portion.

Abrid. Say'st thou so? Well, Pulmer, well, I would I might have thee but one-Moneth in

) 4 mi

mine houle, I doubt not but I would convert thee, or thou shouldest convert me.

Bradbeds Wife.

This good Woman had two Children, named Patience, and Charity. At the time of her condemnation, the told the Bishop, that if he would needes butne her, yet she trusted he would take and keepe Patience and Charity, (meaning her two Children.) Nay, by the faithof my body (saithshe Bishop) will I not: I will meadle with neither of them both.

Mafter Keithe ble man

Obn Frith, after much tronble, being at length foot for

fitting there with biftiops, to receive his toome, was earneftly lad withell by one of the Southenen, and the Porter who were the Mellengers that leching to free thingelfe out of the Bishops thands. For they greathy Ismented Frith Cafe being fure if he came to Trope on, he would be cast away. fuch was his constancy: in regard whereof upon Brifton Caufe, the Gentleman plotted a way for Frith to escape, and drew the Porter to his

In the end they acquaint fried with their purpole, who with a familing countenance made them this answer (ever confiction of the continued forward word family and their confictions of the continued forward word family and their confictions of the continued forward word family and their continued forward word family and their continued for the continued for their continued for the continued for their continued for the continued for their conti

) s dea

This deare, Servant has Christ, being condemned to be burned, had prepared her felle to goe with her fellow Martyrs to the Stake, the same mapping they went but it was her happort all the relt, to be kept backe, in the eard her name, was wrong gard her name, was wrong

which the Centierran platter

written to wit Aoues Boier for Aenes Bongeor, West Diltious mone this good woman made! how bitterly file wept? what firange thoughts came into her minde? how naked and defolate face effectived her felfe? into what plunge of care. and despaire her foule was call, it was lamentable to behold? because thee went not with her sellowes, to give her nie in the delence of her Chair and fils Corpell all things in the world he least expected this retiraint. For that very Morning in which thee was kept backe from burning, thee had pur on a Smocke, which the had prepared onery for that purpole: and also having a fittle Infant fucking on her, thee like wife fent it away to another Nurle, le little looked the looking Being in this great perplexity of phides a relate of hea came to

to her, demanding of her, whether Abrahams obedience accepted before God, for facelicing his Sonne Take of in that hee would have offered him? Yors, which the mac this answere, I know that dbrahams will, before God, was allowed for the deede, for bee would have done it, if the Anof the Lord had not have him: but I (layd the) am unhappy, the Lord thinkes mee not worthy of this dignity, and therefore Abrahams cate and mine is not alike.

Friend. Why you were revised to goe with your company, if God had beene for the saled.

ny chiefest grief

thee confider

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from him at all.

Appes, Ald Sirthers is a for greater matter in Abraham then is me; for Abraham was treed with the offring of his child, but fo am not I; one cafes therefore are not alike.

Friend, Good Sifter, weigh the matter indifferently: Abraam I grant, would have offered is owne Sonne, and have

and reading, wherein thee found no little comfort, wayting for the time of her Martyrdome, which at length the obtained.

Thomas Hudlon, Martyta

Eaman Cardman, and Hadfor being all three citiened o the Stake, in a Pir, called estards bit, without Bishople gare, in Norwich: Hudfon fudly flipped from tinder the Chame from his two fellowes. to the wonder of many whereby arole much doubtfilnelle in mens mindes. But weeter Hadion felt not bus Christ. Hee felt more in his heart and conference, then they could conteive of. In the meane while his two Compamions at the Stake, cryed our to comfort him what they could:

could a exhorting him in the SOLVERY OF CHIEF TO DEC. 31 good comfort But alas, good foule, he was compafied (God knoweth) with great dolour and smole got minday hor for deathabut tordickent fee ling the comformal the holy Cholen the Comforter (And therefore being veryocarofoll. he humbly delinous his legous proving who in the Pords who at length according to his uper cresps with he with greet wind then could be with greet wind then could be with greet wind then could be with greet wind a managewent unged, even from death to like laying a Now I thanke God, I am frong, and paffe not what man can doe need me. So went bee to the Stake to his fellower agains, who all fuffel red together moli joyfully. chis biel you in fare conice the per-

correspondence Breimen to free company of the company of the correspondence of the company of th

could sexporting him in the bowels of Could to beel of good confidences compatied (God fould, he was compatied (God

To polentializating leave give between him to speaker street from the proposition by Ross are Billion of Landon, intered thefe words : Prott syans chaigour aniberity posedout help elitage, and now I tall you. Galibrath head the pergraph of his ferromen which have been disk processed to be affect and first which they be specificated to according to the processed to the bis Spirit. I will be spirit. this had you in short time well per-coive, my deare Brethren, to bee nofternes for after this day in this lace Chalshere not be any, by him

(Sonner be meants) pasts the hydlof Fire and Paggets. And after that day, was there never any that sufficed in Smithfield for the reltimony of the Gospell, God be thanked.

nels of the set the set the set of the set o

7 T Iliam Pickes, Comewhat before his ap prehension, went into his Gardon, and tooke with him a Bible of Regentranslation, where hee fitting with his face towards the South, reading on the layd Bible, Juddenty fell downe upon his Booke betweene 145 and 125 a clocke at noone, foure drops of fresh blood inor knowing from whence they came. Then hee feeing the lame, was fore altonifbed, and could by no meanes learne from whence they

they should fall: and wiping out one of the drops of blood with his singer, called his Wife, and sayd, In the vertue of God, Wife, what meaneth this? Will the Lord have source Sacrifices? I see well enough, the Lord will have blood. His will be done, and give me grace to abide the tryall. Afterward hee looked dayly to be apprehended of the Papills, which came to passe accordingly.

Profts Wife.

Ne Profit wife, of Exceed being asked of the Bi-floop, whether sheet had an Husband and Children, or not, answered, Thomas and thave them not so long as I was at liberty, I refused neither Husband non Children; but flanding here as I dot,

he Murour of Martyrs.

in the cause of Christ and his Truth, where I must either forsake Christ, or my Hushand: I am content to sticke onely to Christ, my Spirituall Hushand; and to forsake the other.

Being off times offered money to releave her necessities, thee would for the most part retuse it, saying. That she was going to a Country, where Money beares no Mastery.

novan (original) enormena & oda Il na han Elizabeth Tombe. All sanda na han de angan a na na han

ter thus inferred thereunon:

La his abeth Tomig being committed to glole prifonthe Keeper was charged by
Doctor Martin, in her hearing, to give her one day
Bread, and another day Water: to which the made this
answer, Sir, if your akeaway my
mente, Gad (Liver) willy rake a
way my hungen.

John Cardmaker.

After Gardmaker disputing with one about the Reall presence, asked the party whether the Sacrament, (whereof he spake) bad a beginning or not which he affirmed. The fayd Master Cardmaker thus inferred thereupon: If the Sacrament (saith he) as you confess, have a beginning and an ending, then it cannot be God; for God bath neither beginning por endings and so willing him to note it well, he departed from him,

and, act ballon British W. W.

After Dradford being follicited by one Perci-

The Mirkour of Mariyra

uall Creffert, to make fine for him, after many words, layd,

Cref I pray you let me labour

Brad. You may doe what you

Cref. But rell me, what fute

Brad. For footh that shut you brill double so me to the top to question for the least handle, for the least handle, if the Questions differ the least handle will thank there if the will be will confidence to the least handle ber. If the will confidence me to proportion prifer, I will think ber.

Out of a Letter of Bradfords, to Cranmer, Ridley, and Latimer.

This day, I thinke, or to morrow at the attermost, Hearty Hooper, finder Saunders, and traffy Taylor, endelse course and receive their crowns.

The Mirrout of Marcyrs.

The next am 1, which hourely looke for the Porter to open me the gates after them, to enter into the defired Rest.

Cranmer Arch-bishop.

Subidinesse of that worthy Marcyr, Thomas Granmer, towards his encinies, that it was growne to a common Proverbe: Doe my Londof Canterbury a strend turne, and than you my be sure to have him you friend for you labour, while you live.

Lawrence Saunders.

Que of a Letter written to

To number the mercies of God unto me in particu-

lar,

lar, where to number the drops of water which are in the Sca. the Sands on the shore, the Stars in the Skie O my deare Wife, and yee the rest of my friends, rejoyee with thankergiving for this my present promotion, in that I am made worthy to magnific my God, not anely in my life by my flow mouth, and uncircumcifed lips, bearing witnesse unto his truth: but also by my blood to feale the same to the glory of my God, and confirmation of his true Church. And as yes I tellifie unto you, that the comfort of my freet Obrift doth drive from my fantalies be feare of death, But if my deare Husband Christ due for my syall, de avie montone à l'istle to my feif, alas, I know in what cafe I shall be then : but if for m proofe he doe for yet am I Jane he will not be long an faire fromme Though he fland b and bide bimselfe, as Salomon faith

by a crest to seabour Justiphy shough he folker aughty
to his brothres; and bandle thin
lardly, year and chroaters gristoms
bandage to his best beloved Benjamine yet can be not contains
bimselfe from marping with m,
such a fach a Brother is via Christ
unroally the contains
of the place of the contains
of t

Out of another Letter to his Wife. unche ste au rei

THE CANTESTON OF SHIPMING

TT I EE be thorsty to be V V dispatched hence to out good Christ, Amen, Amen Wife I would have you to fend me my Shirt: you know whereture it is confectated, let is be fowed downe on both fides, and not open, G my beavenly Father, looks upon me in the face of thy Christ or else I shall not bee

he able to abide thy recentoning to feeb it my filebine for Homel and for and observations to mile are base frozenished from the mile are base from the second for a feeb and the second for a feeb and the second feeb and the second for a feeb and the second feeb and

The Out of a Letter written to Mr, Rose a a y G Low as the fame Morning her was burned.

H deare Brother, whom I love in the Lord, being loved alfoot you in the Lord, being be merry, and rejuyee forme, now ready to got up to that mine inheritance, which I my felte indeed am most unworthy of, but my deare Christ is worthy, who hath purchased the same for me with so deare a price. Oh wretched sinner that I am, not thankefull unto this my Father, who hath youthsafed me worthy so bee

a vessell unto his honour | But, O Lord, now accept my thanker, though they proceed out of a (not enough) sircumcifed heart. Sature all that love us in the truth. Gods blessing be with you alwayes. Amen. Even now somewist the affring up of aburut Sacrifice, O my Christ, belpe; or else I perish.

Bishop Hooper.

Out of a Letter confolatory, which he wrote to cettaine godly. Brethren taken in Bow Church-yard at prayer, and layd in the Counter in Bread-streete.

Remember what lookers on you have, to see and behold in you in your fight. God and all his holy Angels, who are ready alwayes to take you

up

up into Heaven, if you be flaine in his fight. Also you have flanding ar your backes, all the multirude of the faithfull, who thall take courage, ffrength, and delire to follow such No-ble and Valiant Christians as you bee. Be not affed of your adversaries: for hee that is in you, is stronger then he that is in them. Shrinke not, although it be paine to you a your paines bee not now to great, as hereafter your joves shall bee. Read the comfortable Chapters to the Rem. 8.10.11. Heb. 11.12. and upon your knees thanke God, that ever you were accounted worthy to fuffer any thing for his Names fake. Read the second of Saint Lukes Gospell, and there you shall fee how the Shepheards that watched upon their Sheepe all night; as scone as they heard that Christ was borne at Bethlebem, by and by they went to E 2

fee man They end not reason or debute with themselves, whe hould keeps the Wolfe from de Sleece in the meane but did as they were comman ded and committee their theep unto him, whole pleasure they Theres, now weeke called commit all other things Commercial take beede that all things Than be well. He will helpe the Hallow he will comfort the Wife. He puide the Servants : he will kee the house : hee will prefer ve t godds. Yea, rather then falle, if Should bye undone, he will wish t dishes, and rocke the cradic. (therefore all your case super bi for be cureth for you.

Oat

Out of another Letter of Mafter Happers, to his friends, perswading themto constancy.

T was an easie thing to hold with Christ, whiles the Prince, and the World held with him : but now the World hateth him, it is the true tryall who be his. In the name, and in the vertue then of his Holy Spirit prepare vour felves to advertity and contiancy. Let us not runne away, when it is most time to fight. Remember, none that bee crowned, but such as fight manfully. You must now turne all your cogitations from the persil you fee, and marke the felicity that followeth the perille either villary of y nomies in this world or olf a live of render forever of your vieht in the

inheritance to com: Beware of beholding too much the felicity or milery of the world: for the confideration and too earnest love or feare of either of them draweth from God. Think with your felves. the felicity of the world is good: but yet none otherwise then it standeth with the favour of God, It is to be kept : but yet fo farre forth, as by keeping of it, we lose not God. It is good abiding and taying still among one friends here: but yet forthat me tarry not therall in Godt diffilea are evertating. I here is noth under Godbut may be kept, fotbat God, being above all things we have be not loft.

Of adversity judge the same. Long imprisonment is painefull, but yet liberty upon evill conditions is more painefull. The prisons stink; but yet not so much as sweet honder, whereas the feare and true honour of God lacketh. Losse of

goods

goods in great, but loffe of Gods grace & favour is greater. I must be alone and folicary: it is bette to be alone, and have God with me, then to be in company with the wicked, and want his presence. I am a poore simple creature, and cannot tell how to answere before such a great fort of Nable and learned men i is is bester to make answer before the pompe and pride of wicked mensthan to stand naked in the fight of all. Heaven an Earth, before the just God at the laster day, I (ball dye then by the hands of the cruell man; bee is bleffed that lefeth his life field of miseries, and findesh the life of eternall joyes. It is paine and priefe to depart from life and friends: but yet not fo much as to depart from Grace and Heaven it felfe. Felicity not advertity then can appeare to be great if it be waved with the joyes or paine of the life to come.

E 4 -

9 The

The tragical manner of Bithop Hopers burning.

Rayer being ended, he prepared himfelfe to the Stake, parting off his Oaks Gowne, requelling the Sherife to fee it restored to the Owner, Being in his Shirt, he woke a point from his Hole himfelfe, and truffed it betweene his Legges, where hee had a pound of Gunpowder in a bladder, and under cach arme the like quantity delivered him by the Guard. So, defiring the people to fay the Lorde Prayer with him, and to pray for him, he went up to the Stake. Being at the Stake, there were brought three Ifor his necke, another for his middle, and the third for his

legges: But hee refining them, fand. You have no med thus to sweakle your fetves: for 9 dealts, not, but God will give firength fufficient to abide the extremity of the fire, yet inspecting the frailty and weaknesseof the flesh, I am content ye do as ye shall thinke good.

So the Hoope of Iron prepared for his middle, was
brought, which being made
fomewhat too thort, this belly was to twolne by imprisonment thee thrunke and put in
his belly with his band, untill
it was faltned; and offering to
bind his necke, and his legges,
with the other two hoopes, hee
ptterly refuted them, taying, I
am well a fared, I shall not trenble
too.

Thus being ready, he looked upon the people, of whom hee might bee well feene (for being call, and standing upon a stoole) hee could behold round

E c about

about him : in every corner viewing nothing almost, but weeping, and forrowfull people. Then listing up his eyes and handsunto heaven, he prayed to himselfe. He that was appointed to make the fire, came unto him, asking him forgive, nesse.

The Buhop asking him the reason thereof. Oh Sir, (said the man) I am appointed to make the fire. Therein (faid the Bishop) then nothing offendest me; God forgive thee thy fins, and doe thine office. Then the Reeder were cast up: two bundles whereof he received in hisown hands, embracing and kiffing them, puttingunder either arme one of them, shewing with his hand, where hee would have the relt bestowed, pointing also to the place where any lacked.

Then Commandement was given to fer to fire: and fo it

Was.

was: But there being onely fo many greene Paggots as two Horses could early on their backes; it kindled not by and by, being a pretty while before it tooke the Reedes upon the Faggots, set last, it burned about him, but the winde having full strength in that place, it blew the same away from him, so as in a mannature had was but touched there by

Within a space after, a few dry Faggors were brought, and a note fire kindled therewith, for they had no more Reedes, which burned at the netherparts, but had finall power above: faving it did a little burn and corch his haire and skin, In which time hee mildly prayed, O Is/m, the Some of David bave mercy upon mee, and receive my fouls.

The facond fire being spent, hee wiped both his eyes with

his hands and looking upon dis passile, with a milds voyce fayd, Fer Gods love (good people) to me have more fire.

The third fire was kindled, tich growing more exawder brake, which because e winde had fuch power, did him fmall good. Then hee prayeds Lord left have merey upon west Lord left receive m birit. Which were the last words he was heard to atter. Being blacke in the mouth, and his tongue fivolne that hee could not speake, yet his lips went, till they were fhrunke to the gummes: knocking his breft with his bands, till one arme fell off, and knocked fill with the other, what time the fat, water, and blood dropped out at his fingers ends, untill by renewing the fire, his firength was gone, his hand cleaving fall to the Iron upon his breft. So, immediately bowing forward, he yeelded up his fairle.

> The words of Ambony Perform at the Stake.

On welcome mine sune freets Wife: for this day Balt thou and I be married tops there in the leve and years of God.

Filmers comfortable words to his fellowes.

B E merry, my Breshren, and Dift up your bearts unto God, for after this sharps breakefast. I trust we shall have a good dimer in the Kingdome of Christ our Lord and Redeemer. At the which words, Testmood lifting up his hand and eyes to Heaven, de-

fired the Lord above to receive his spirit; and Anthony Person, pulling the straw unto himslaid a good deale thereof upon the top of his head, saying: This is Gods Hatmon am I dressed like a true Souldier of Christ, by whose merits only, I trust this day to enter into his joy.

The manifold troubles which Richard mondman passed thorow; declared out of a Letter of his:

Have no militust, by Gods helpe, but that all the world shall see and know, that my blood shall not bee deare in mine owne sight, when sever it shall please God to give my adversaries leave to shead it. I doe earnestly believe, that God, which hath begunne this good worke in mee, will performe

orme it to the end, as the high given in e grace, and will alway mobean this eafle voke. and light burthen, the which I have alwayes found, I praife my Lord God a for, when I have beene in prilon, wearing one while bolts; otherwhiles shackles, other whiles lying on the bare ground infometimes fitting in the flockes fometimes bound with cords, that all my body hath beene (wolne, much like to bee overcome, for the paine that hath beene in my fleth; fometimes faine to lye without in the Woodes, and Fields, wandring to and fro: few, I fay, that durft to keepe my company, for feare of the Rulers : lometimes brought before the Iultices, Sheriffes, Lords, Dofters, and Bishops, fometime called Dogge, fomecime devill, Heretique, Whoremonger, Traytor, Theele, Deceiver, with divers other fuch like.

like yes, and ever they the ak eare of my bread, that should have beene molt my friendy by nature, have betrayed me; yet for all this, I praise my Lord God, that high department mes feomeny mothers wombe, all this that hash happened to mee. hath beene cafie, light, and most delectable and joy full of any treasure time ever I postesied ion, I parife God, they are not able to prove one jot or title of their fayings true, but that waythat they call herifie, I forve my Lord God, and at all times, before whomforver I have beene brought, God fath given me mouth and williams, where-against all my advertarieshave nor beene able to refult I praise God therefore.

The Chircant of Manyrs.

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A note en tanghing the chirteens barned at Survey and the Books

Hele thirteene were divided there, and put into two chambers: then the Sherife came to the one part, and told them that the other part had recanted, and were faved a exhorring them to doe the like. and not to call away themleives. They answered Their faith was not builded on man, but on Christ grucified. When hee could not prevaile with them, bee went to the other place, and told them their fellower had recanted, and were laved, counfelling them not wilfully to call away themfelecs. Vato whom they anfwered as their fellowes had done. When he law his purpole disappointed, bee can fed them

them to be brought forth to the fire: who joyfully kissed the Stake, and so were burned all in one fire, with such love one towards another, and constancy in our Saviour Christ, as was wonderfull.

God gives strength many times, where most weakenesse is.

A Gres Porren, and Ioane
A Trunchfield being prifoners together, the fayd Ioane
Trunchfield feemed nothing fo
ardent and zealous, as Porrens
Wife was a but comming to
the Stake, and feeing nothing
but prefent death before her,
the much exceeded the other
in joy and comfort, and yet
both of them fuffered to joyfully, as was wonderfull in
their eyes that beheld theirend.

A briefe Narration of Sir George Blagnes troubles.

His Sir George being one I of King Henry the eights privy Chamber, being fallely accused by Sir Hugh Caverly, and Maller Littleton, was fent. for by Wrifts, Lord (hancellour, the Sunday before Anne Askew suffered, and the next day was carryed to Newgate. and from thence to Guild hall, where hee was condemned the fame day, and appointed to be burned on the Wednesday following. The words which his Accusers laid unto him, were these: What if a Monse should eat the bread? Then by my confent they should hang up the Monse. Whereas indeed, theis words hee never spake, as to his lives end he protefied. But the truth,

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as he laid, was this; That they craftily to undermine him, walking with him is Saint Fauls. Church, after a Sermon of Doctor Grome, asked if he were at the Sermon? and he faid, Yea. I heard (faid Mafter Littleron) that he faid in his Sermon, That the Maffe profiteth neither for quickenor dead. No faid Maffer Blague, wherefore then? belike for a Gensleman, when he rides a him ting, to keep his horfe from stambling. And so departing each from other, he was sorthwith apprehended, and condemned to be burned.

When the newes thereof came to them of the Privie-Chamber, the King hearing the whispering together (which hee could never abide) commanded them to tell him the matter. Whereupon the matter being opened, and sute made to the King, especially by the good Earle of Bedford, then

Lord Privie Seale; the Kine being fore offeneed, that they facuted come to near him, as into the Privie echanner. Without his kno vyletigo fent for with this pardon himselfe, and fo was he for at hiberty. Who comming a fee into the Kings prefence: Ah my Pigge, faid the King to him for to he was wont to call him) arthough the results of the was wont to call him) arthough the him for the was wont to call him) arthough the him was wont to call him) arthough the was wont to call him) are show your Billion) were four Pighad being rofteders the rime.

The last Will and Testament of Doctor Rowland Taylor.

I Say to my write and to my child dren's. The Land gave 1700, not o me, and also Land back taken used from you and you from uses hie field

be the name of the Lord I beloeve they are bleffed that dye in the Lord, God careth for Sparrosses, and for the haires of our boads. I have ever found him more faithful and favourable, then is any Fach ther or Husband, Trusk ye there-fore in him, by the meanes of our deare Savieur Christs meritsibeleeve, love feare & obey him, pray to him for he hath promifed to bel Count me not dead, for I shall cersainely live, and never dye. I goe before you, and you shal follow after to our long home. I goe to the rest of my children, Sufan, Georg Ellen, Robert, Zachary, I have bequeathed you to the onely Omnipotent

I fay to my deare friends of Hadley, and to all other, which have heard mee Preach, that I depart hence with a quiet conscience, as touching my Doctrine; for the which I pray you thanke God with me: for after my small Talent, I have decla-

declared unto you those Leffons I gathered out of Gods blessed Booke, the Bible. It I therefore, or an Angell from Heaven, should preach unto you any other Gospell then that ye have received, Gods great curse upon that Preacher.

Beware, for Gods fake, that ye deny nor God, neither decline from the Word of Faith, left God decline from you, and fo ye doe everlastingly perish.

For Gods Take beware of Popery: for though it appears to have in it unity, yet the same is in vanity, and Antichristianity, and not in Christs faith and verity.

Beware of sinne against the holy Ghost, now after such a light opened so plainely and simply, truely, thorowly and generally to all England.

The Lord grant all men his good and holy Spirit, increase of wisedome, contemning this wicked wor, d, hearty desire to be with God, and the heavenly company, through lefus Christ our onely Mediatour, Advocate, Rightsoufnelle, Life, Santrification, and onely Hope. Amen, Amen, pray, pray,

Rowland Taylor, departing hence in fure hope without all doubting of oternall falvation, I thanks God my heavenly Father, through his Sonne Christ, my certaine Saviour.

Iohn Warren Vohallter.

IN the confession of his fract, hath this sweete speech, Without Christ no beavenly Gift is given, nor force forgiven.

Alice

booke forth a Shilling of Philipand Mary, which he Freber had bowed and fem her, (when the wastird fem to prilon) desiring her Brother (there present) to returne the same to her Father again, with obcdient salutation; and to tell him, It was the first plete of money shat he fent her after troubles began, which (as fee procefted) for bad keps, and now fen him: vo doe him to underfrand, iba for never lacked money while for

And yet what extremity hee endured in prison, this briefe Relation following may tellifie. Her constancy being fact in the profession of he truth, that thee could no

way be removed from it: her fond husband (who first had procured her imprisonment, and had also taken money of the Constable to carry her to prison himselfe) told the Bishop, that shee had a Brother, called Richard Hale, whom, if his Lordship could keepe from her, she would turned for her comforteth her (sayd he) and gweth her money, and perswadeth her nouto relent.

This Counfell being as foone apprehended as rendred; was forthwirh put also into execution. For therefore the Bishop gave commandement shee should be committed to his prison, called Mandayes, hele giving also straight charge, that if her brother at any time came at her, he should be laydhold on.

This Prison was within a Court, where the Prebends Chambers were, being a Vault

beneath

Window being the oles w on foure foote and a halfe, and diffant from the fami toote: to that the as Bood at the Pale, Her Brother in the meane while lough her, with no leffe danger e men diligence. But in re gard of many impediments, he could never know where lay, till comming, by Gods unicarchiole providence, very rly thither in a mouning ther Church to ring for he w Rell-ringer) chanced to hea her voyce, as thee powred out her forrowfull complaints unto God, laying the Plaines of David; in which place he could none o herwise reserve her; but by putting money in a loate of bread, and flicking the tame on a Pole, and to reached

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a sied

it unto her, for a cither with meate not drinke could be fuframe her. And this was five weeker after her comming thinker. All which time no creature was knowne to come at her, more than her keeper.

Her lying in that Prifon was

Her lying in that Prison was onely upon a little short straw, betweene a paire of Stockes and a stone wall abeing allowed three faithings a day, that is a halfe penny Bread, and a farthing drinke metcher could she get any more for her money; wherefore the defined to have her whole allowance in bread, and need water for her drinke. Thus did she lye nine weekes, during all which time, she never changed her apparell, whereby the became at the last, a most pictions southform creature to behold.

At her first comming into this place, she did grievensly bewaile her state, with great

for-

for ow and lamentation, seafoning with her felfe:

beavy justice, infer her to be laquestred from her toving fellene;
mit sextreme misery? In these
dolorous mournings did thee
continue, till on a night, as the
was in her forrowfull supplications, rehearling this verte
of the Palme: may art thou so
be wie, o my soule? And againe,
The right hand of the Lord can
change all this: She received
comfort in the middelt of her
miseries, and after that continucd very soyfull untill her deliverance from the same,

In March following, the Bifhop called her before him, demanding of her, whether the would goe home, and goe to Church or no, promiting her great favour it thee would be reformed:

To whom the answered thinks, and an throughly perfiled

you have alr godly, and I fee (faith the) that you feeke my st. lestruction; showing how lame the was of the cold the food while thee By in that

painefull prison.

Then did the Bishop del her from that filthy hole, and lent her to Well-gate, where after the had beene changed and for a while, beene cleane kept, her skinne did wholly peele and scale off, as if thee had beene poyloged with lome mortall Venome; where thee continued till the pineteenth day of Tune, on which day the was bereaved of life by the terrible Fire.

One thing more, touching this good woman, is to be nored that while the was in pri-

fon fellow of hers, the Wife of one Porkin, to live both of them, with two pence halfepenny a day; to try thereby how well they could instaine penury and hunger, before they were put to it: for they had heard, that when they shold remove from themee to the Bishops Prison, their allowance should bee but three farthings a day, apiece, and thus they lived foureteene dayes ere she was removed.

Thomas Wats, his farewel to his Wife and Children.

A Feer his private prayer made to himselfe, hee came to his Wife, and fixe Children, being there, and said these words in effect: Wife, and my good Children, I must now do park away from you. Therefore

benceforth know I you no more; but as the Lord bath given you unto me, fo I give you againe unto the Lord; whom, I charge you, fee you obey, and feare him, and beware ye turne not to this abominable Pas piftry, against the which anon you That fee me by Gods grace give my blood. Let not the murthering of Gods Saints canfe you to relent but take occasion thereby to be the Bronger in the Lords quarrell, and I doubt not but bee will be a mercifull Father unto you. In the end he bad them farewel, and kiffed them all, and was carryed to the fire. Witcand Children

Bradford; Mementoes to the Lord Ruffell, afterwards called. The good Earle of Bedford.

R Emember Lots Wife which looked backe Remember that

The Allegoung Many Rs.

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aker forg on stall findernock mor vers and elsewhere Remember 30 al die; whom; where, and how to own tell. Remember that the death of funces who nonaber when the densit of God mine) is precious with fight. Be nomber, the analtical gottest wide way, which winderbro wee Remember the fraight way which traderb to Life, but but few Travellers in it. Remember, Chiff biddeth you enter in thereat .- Remember, he that trusteth in the Lard shall receive strength to fland against all the assaults of bis enemies

Be certaine, all the haires of your head are numbred Bee certaine, your good Father

beck

hath appointed your bounds, over which the Devill dage nor looke. Commit your felfe to him he is, hath beens and will be your helpen. Ass Christ he governance and scope va pricke be jour marks and scope to pricke at: Let him be your parterne to works by Let him be goun enfample to follow: give bim, as your hearts fo your hand; as your minde fo your tongue a as your Faish fo your feete, And let his Word be your Candle, to goe before you in all matters of Religion. Bleffed is he that Walketh not to these Popish prayers mor Standerb at them, nor Sittathat them; glorifie God both in Soule and Body.

Fifteene Thort Sentences left by Robert Smith, Martyr, to Anne Smith, his Wife.

Seeke first to love God, deare Wife, with your whole

whole heart, and then it float be easie for your no love cyour Neighbour!

a. Be friendly to all creatures, but ofpecially to your owne

Soule salwayes an enemy to the Devill, and the world; but chiefly to your owne fleff.

4. In hearing of good things joyne the cares of your head

and heart together,

3. Seeke unity and quietnesse with almen, but specially with your conscience; for it will not cafily be pacified.

6 Love all men, but specially your enemies.

7. Hate the fins that are palt; but especially those to come.

8. Bee as ready to further your enemy, as hee is to hinder you, that yee may be the Child of God.

9. Defile not that which Christ hach cleansed relest his blood be laid to your charge.

10. Re-

ho Remember that God hath hadged in your strongue with the texth and lips, that it might speake under correction is. Be ready at all times to looke to your brothers eye, but

looke to your brothers eye, but especially to your owne eye. For hee that warmeth another of that hee himselfe is faulty, giveth his neighbour the cleare Wine, and himselfe the dregs.

worldly honour: for without understanding, prayer, and fastring, it is a snare, and like to consuming sire, of which if a man take a little, it will warme him, but if too much, it will consume him.

ta Shew mercy to the Saints for Christs fake, and Christ shall reward you for the Saints sake.

14. Among all other prifoners, vilit your owne fouler for it is inclosed in a perilous prifon

15.16

The Mirrens of Marry 18.

Tillia

15. If you love God, have e-

dament some hozeste of in

If yo will mases stated and with me wy sine, can said For sake not Christ

for any paine.

A note of Thomas Julian.

Being carnettly travelled withall to recent he faid in this wife, I would not recent, nor for ake my be leife for all the good in London, I doe appeals to Gode mercy, and will be a none of your Church, nor will submit my selfe to the fare. And what I have said I will say against And of there came as Angell from beaver to teach me any other Dollring their that I now hold, I would not by leeve him.

the

Davol new

A note touching the zeale of the daichfull Christians in England before the name of Lucther was heard of a land

Ertes, the fervent zeale of those Christian dayes seemed much superiour to these our dayes and times; as manifestly may appeare by their fitting up all night, inscading, and bearing of the Words Allo by their expenses and charges in buying Booker of English. Of whom fome gave five Marken fome more, fome leffe, for a Booke. Some gave a load of Hay. for a few Chapters of St. lames, or for fomewhatof Saint Pauls Epillesia English, in which rarity of good Bookes, and want of ceathers, this one thing is greatly to bee marvelledat; namely, to confider in the

he Registers, how three this Mora of Trush mobwielika ing did multiply loc exect lingly as it: did, amongh them But led here the wondpifted working of a Gads of mighty power: For fo (faith Mafter Fox) I observe in reading the Regilters, How one Neighbon referring and conferring with a nother; eft somes a few words of the first or second talke, did winne and turns sheer mindes tath whereig they defined to per front them, touching the truth of Gods Word and hie Sacraments. To fee their travels, their earnest feeking, their burning zeales, their readings, their waschings, their freete affemblies, their love and concord, their godly living, their faithful meaning, may make we in these our dayes to blush for shame. The name by which they

were knowne one to another, was, The knownen, the just fast men. Among these, was one

M. Hooper our of a ' Letter to Milkris. War ope.

Thomas

Threat Char, Matrye, commonty railed Doctor (Arth), who confested hee had turned seven immated people to his Religion and Doctrine for which he chanked God May

J. Many lets will meete us in our way to Heaven ward.

M. Hooper out of a Letter to Mistris. Warrope.

Eure Siftet stake heede; von field in your journey towards Heaven, meere with many a montrous beaff r you had need therefore to have the Salve of Gods Word ready at hand. Tou field meere bushand, Children, Lovers and Friends, that field he very lets and impediments to your purpose. You field meets with flander and contemps of the marks; and flad he counted any active and impodity; you find meete with eneed tyranny, to very you with all extremity; you field.

shall now and then fee the troubles of your confeience, and feels your comes weaksangle: you shall heare that you be curfed of the Romish Catholicke Church, withfuch like terrours. But pray to God, and follow the Star of but Word, and you shall arrive at the port of exernal salvation; by the onely merit of Jesus Christ.

Our best wisedome is, to let our God to be wife for us.

Descripted to obey Gods will, and for his Commandements fake, to surrender our goods, and our lives to bee at his pleasure, it makes no muster whether wee, keepe goods and life, or lose them. Nathing can have so that is taken from an, for Gods cause; nor nothing can

1

1

at length doe so good, that is prowholly fuffer God to useus and ours of the his holy wifedome and beware we neither use nor governe our felves contrary to his Word, by our owne wifedome, for if we doe, our wifedome will at length proove to be foolishacise. It is kept to no good purpose, which is kept against Gods Commandements : It can by no meanes be taken from us, which ho would foodld tarry with us He is no good Christian, that ruleth himselfe and bis as morldly meanes (erve the for he that fodoth, Shall bave as many changes, as chancoshin the world. To day with the world, he shall like and praise the truth of God: to morrow, as the world will, to will hee like and saife the fallwood of man. To day riches Christ to morrow with And tichrist Gonada soli a sali late south a sali at late to the sale late

and printer row , ship I gover

Vinnorcified mentand wear ment no meete creatures for de Godt haven the man

manaled see see We of mother of me Letters (he faith) That he fore a Christian can bee brought to perfection, he must first be brought to nothing To where other mencife (faith hee) yea to what abhorting comes our meate and drinke before they worke their per fection in us? From life they be brought to the fire, and cleane altered from that they were being alive: from the fire to the trencher, and all to hacke I: from the trencher to the mouth, and as imall ground, as the teeth can grinde them: and from the mouth into the lie macke, and there to boyled and digelted before that that who lower faw the lame, would loathe and abhorse his owne nourishment, before it can come to his perfection. Is it then any marvell it such Christians as God delighteth in, bee so mangled and defaced in this World, which is the Kinchen and Mill, to boyle and to grinde the flesh of God's prople in, till they atcheive their perfection in the World to come? Rem flesh is not meate abole one forman; and memorial fed men and women bee no creatures fie for God.

A note rouching the manly refolution of Doctor Taylor, in standing to the truth.

Deter Taylor being fent for by a Letter missive, to appeare before Siephen Gardin att. Bishop of Winchesser, then Lord The Mirrour of Martyrs

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Lord Chancellor of Such apon file allegrance countwere fach complaints is were qual against him; and earnessly for hone of his wel willers to depart the Resimilar for a time, and to to prefer to infill for a further good made them this answer: Dear troed too long to for thefe terrible and the as your confidence lead you. I am fally their makes (ple, which Jake with mach diligence & fruit reach them then I have done: For God will not forfake his Church; hondh non the and not without just cause.

Acforma, before before God of I ball never be able to dee God for good fervice at I may do him note; nor I feal never have for glarious a calling acrow I have, nor forgreat mency of God proffered measure is son at the profess and not gladly dreagainft the Rope and be adherent, it know, that the Rapay at he Kingdone of Antichrift, along ether fall of fallwood. So that all their doff rine, from Christs. Cross been no fine of a their Apocalypse, is nothing but Idolatry, superfistion, crooks, hypocrife, and lyes.

Doctor Taylor, having made his appearance before the Bi-thop of Winchester, Stephen Gardiners, the Bilhop greeted him with this welcome: Art thou come, thou Villaine? How datest thou looke me in the face? knowest thou who I am? Yes, I know who you are,

fayd

layd Doctor Taylor, You are Doctor Stephen Gardiner, Bi-thop of Wincheffer, Lord Chan-cetor of England, and yet but a mortall man. Mardin, Buch! I thould be afrayd of your Lordly lookes, why feare you not God, the Lord of us all? How dare you for Shame lookawny Christian man in the face, seeing you have for faken the truth, denyed our Saview Christ and his Word and done controry to your bath in wriring a With what countenance will you appears before the Judgement Seate of Christ, ro answere to your Oath made, first unto that blessed King of famous momory. King seemy the Eighth, and after that, to bleffed King Bulband the Sixth his Some? Summary voneno

that was Herodi Oath, unlawfull, and therefore to be ebroken.

You shall not be to dischar!

ged of it (fand Doctor Taylor)
before Christ, who doubtleffe
will require it at your hands
as a lawfull Oath, made to your
Liege Lord and Sovernigne,
the Kings Majesty troop
whose obedience no man can
associate you, neither the Pope,
not none of his

The moutrifull complaint of Christs scattered Sheepe, for their faithfull Shepheard, Doftor Taylor.

A This comming thorow Hadley, the Areaces were befer on both lides with men and women of the Towns and Countrey, waiting to see him, whom when they beheld so led to death, with weeping eyes, and lamentable woyces, they cryed, faying one to another, Ab good Lord | There goes

our good. Shepheard from us, that fo faithfully bath tanght us, and fo fatherly hath cured for us, coc. Q mercifull Good subat shall we poore cattered Sheepe doe? What shell became of this wicked world? Good Lord strengthen and comfort him. To whom Doctor Tay for avermore answered: Good people I have preached to you Gods Word and Trath, and come this day to seale it with my blood.

He, preparing himselfe also to the fire, said, Good people, I have taught you nothing but Gods holy Word, and those lessons I have taken out of Gods blessed Booke the Bible, and come history this day to seale it with my blood.

The holy Martyrs fultained, act onely hard measure at the hands of their Petsteurors, but of their Officers also.

Being at the Stake, one Warwik cast a Faggot at him, which light upon his face. and so hare him, that the blood ran downe his vifage. Then (faid Doctor Taylor) O friend, I have burt to

ngh what needed that ? The like homely usage had he at the hands of one Homes, Yeoman of the Guard; who had used him unkindly and churlifuly by the way, who, with a waster, gave him a cruelf blow upon the head, for fay-ing (as you heard) I have taught you nothing but the truth, and am come to feale it with my blood

His valiant and quiet enduring of the fire.

Tre being for unto him, holding up both his hands, he called upon God and faid, Mercifull Bather of Heaven, for Tofus Christing Saciours fale rea crive my faule into the hunde. So Rood min

man Length A

et clate datement

him the save and a save him, the him, the him, the him, the him, him, him, him, he would not be a sole hie.

Caung The T

flood hee, without cither crying or mooving, with his hands folded together, till one soyee, with an Halbard, firecke time our the head, that the braines fell out, and the deal Corple fell downe in the fire.

The piery and charity of

This Tonkier was a Weat or by his Occupation, dwelling in Showing, who was of fo godly and devotes disposition, that if the hid brought him a Webbe, at sometime her had three or foure in a day, tice would alwayes bugin with present or, if any had come to talke with him of any matter, her would likewise first begin with prayer. And if any had come to have borrowed money of him,

he would them him luch money as he had in his Purie, and bid him take ir, and when it was repayed backe againe, hee would bid them keepe it longer, if they needed, while they were better able to pay him.

Romer would beate his pri-

Which, because it
disfigured
him, the
Bishop gave
a Barbar
twelve
pence to
shave him,
adding
that then
he would
looke like
a Cathoike.

layd Tanking was prifonor with Bonner, which was
balfe a years, hee was fo tigorous to the poore man, that he
beate him shamefully about the
face, whereby his face was
swelled, and not content with
that, he plucked off a piece of
his beard, but the rage of this
Bishop was not so great against him, but the constancy
of the party was much greater,
with parience to beare at.

Bonner

Bonner letteth his Prisoner to

ant self appropria Omer, having this /7 hins with him Prisoner at Fulham, in the Moneth of July; for him with this other folkes, to make Hay, and feeing things a labour forwell, the Billion fitting him downe fayd, Well like thee well, for thou labourest hard; I trust thou wile bee : good Catholique My Lord, layd the pelore man, Saint Pani lanth, Hee that will not have bour, let him not rate. Ab, I fee (fayd Bonner) that Panl is a great man with the covided 1 sel there by him a Taper, or Warecandle, of s. or a. wirkes little fingers, and held rounded display under the

Bomer burning the hand of his

Donner perceiving the in-D vincible confrancy of this Themas Tomkins, and being ex-ceedingly wexad therewith; having with him at Fulbare, that time Maller Hapifield, Mafter Pendlemanand Chadley Tonkers was called for before him; who flanding, as he was wone, in defence of his faith, the Bishop dell from beating to burning a thinking, by let-ting him have some sove-talle of the paine, to make him leave the defence of the truth her had received : For, having there by him a Taper, or Waxcandle, of 3. or 4. wickes franding upon the Table, he tooke him by the fingers, and held his hand directly under the lame:

flame: in which burning, hee never fhrunke, till the veynes fhrunke, and the line was brall; infomuch, that the water did spirt into Master Harpifields face: who having some remorfe befought the Bishop to stay, saying, hee had tryed him enough.

This burning was in the B. Hall at Folham.

As the paine of the Marry wincreafed, fo did their comfort

This Thomas Tombios to ported to one James Hinfs, that whill his hand was thus in burning, his spirit was so rapte up within him, that he selected paints

MANAGER COLD

They life.
force copies
ther in
Smithfields

3 4 Ou

- Duy

Soud eight

Out of the mouthes of Babes, and fucklings, God ordaines frength.

Tobn Laurence, Priest, having his legges fore worne with Irons, and his body weakened with ill keeping, was borne to the Fire in a Chaire, in which as he tare, young children came about the fire, crying as well as they could, Lord strengthen thy servant, and keepe thy promise, Lord strengthen thy fervant, and keepe thy promise,

God turnes the shew of weaknes in his servants, sometimes to his great glory.

They furfered together in Smithfield-

After Cardmaker, being come with Iohn Warne,

Vp-

Vipholiter, to the place where they should be burned, was called aside by the Sherifes: who talking with him secretly so long, that in the meane while, warm, his fellow-Martyr, had made his Prayer was chained to the Stake, and had Wood and Reede see about him, so that nothing wanted but the fiering: still stood Card.

The people, which before hid heard, that Cardmakes would recant, and beholding this his tray, were in a marvellous distinct and fadnesse, thinking no lesse; but he would indeed now recant at the burning of Warne;

At length Cardinaker departed from the Sherifes, and came towards the Stake, and in his garments as hee was, kneeled downe and made a long prayer in filence to himselfer yet the

Gs

Deople

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people confirmed themselves in their tantalic of his recentanon-feeting him praying fecreety in his garments, and no femblance of my historia.

His prayer ended, heroloup, put of his, clothes unto his thirt, went with bold courage to the Stake, I weetely killed it. He tooke Warns by the hand and comforted him in the Lord and to gave himfelfe also to the Stake molt gladly.

The people seeing this so suddenly done, contrary to their fearcial expectation, as men delivered out of so great a doubt, cried out for so, with so great a shout, as both not light, a been heard a greater's saving. The Lord bee progsed; she Lord frenthen thee, Cardinaker, the Lord less receives by Spirit.

And this continued while the executioners put the fre-to them, and they both passed thou

The Mirror of Mariers.

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thorow its to the pleffed sell and peace among the cell of Gods holy Saints and Marrors

See the like interest of William Sparents

The Righteons are as bold as a Lyon

I obn Ardley, being follicited and urged by British to the conflantly standing to the profession of his Religion gave him this answere, My Lord (sayd hee) matther you not any of your Religion, in of the Catholike Religion; for you bee of a false taith: and I doubt not but you shall be descrived at length; beare'as good a face as you can; you have stied innocent blood, you have stied innocent blood, you have sided innocent blood.

Have him

Seethe like anliver of William Sparrow.

prefied to turne to the unity of their Church, he answered, No. God forbid, that I bould doe for for them I fould lose my soule.

The wicked flie, when pone purfacth them.

VIII A 100

HE Bishop secing in his Consistory, and being fee to an heat with the stout an-(wer of this John Ardley, and July Simpley; buell out in his lond and angry voyce, Have bim way, Have him away. Much coale at this time were aflembled below to heare the iffue, sio, that, the Confidery, being norable to bold them, many were faine to fland be-low in the Church. Now the day being tarre spene, and the people hearing those words, Have him away, thinking that

e prilopers had acceived

Have him away.

their

their judgements; being defirous to fee them had to Newgate. Severed themselves; one
running one way, and another
another way, maich caused such a
neist in the Church; that they in
the Consistory were all amazed, comarvested what is should necess.
The Bishop also being afraid of
this sudden stirre, asked what
there was to doe? The slanders
by answering, laid, that there
was like to bee some tumult,
for they were together by the
cares.

When the Bishop heard this, by and by hee tooke him to his heeles, and leaving his seat, hee with the rest of that Court hasted with all speed possible to recover the doore which went into the Bishops house; But the rest recovering the doore before him, being lighter of soote, thronging hastily to get in, kept my Lord out, and cryed, Savemy Lord,

They were in feare, where no feare was, Saverny Lord but meaning first to save themselves, if any danger should come

The faithfull count not their lives deare unto them for Christ.

A Nexample whereof we have in the godly Martyr, Malter Thomas Hawker, who being with many faire words exharted by Bilhop Bonner, to recume agains to the bolome of the Mother Church, replyed. No. my Lord, that will I not: For if I had an hundred bodies, I would fuffer thomas live her torne in peeces, rather than I would abjure or resent.

ordered the state of the state of the broad was some state of the beautiful the beautiful the state of the st

l'es mere in fance militie no feace was The Godly are more than Congressors, in the tora, ments of they maked to to the congressors of the congresso

His well appeares by this Relation following. There came to Malker Hanking allin'te before his Martardoner, cer, tains of his familiar friends and acquaintance, who feemed not a little to be confitmed by the example of his contincy and godly talke aband yes being feered on the other fide with the sharpenessed for him, privily defired him, that in the midle of the flame, ther would thew them fome token, if her could, whereby they might be the more certains, whether the pains of humingness to getter obtains ian might not therein beepe

minde quiet and patient; which
thing bee willingly promited
them todoe: and four was agreed, that if the pains were
toltrable and might be inffered,
hee should lift up his handsabove his head toward Heaven
before he gave up the ghost.

Not long after, the house being come, incomich he was to fuffer, fire being put unto him, after his speech was taken away by continuance inthe flame, his skinne drawn together, and his fingers confumed, forther all men thought certaintly he had been gone fuddenly and contrary to all expectation, the bleffed fervant of God being mindfull orbis promile (as it feemed) which he had formerly made, reached up his hands on a lig to fire over his head (which was marveilous to behold) to the lining God, and with great rej yng, in all likelihood, clapping shem

them three times together. As the fight thoreof, there followed first an application and entery of the people, and specially of those that such the matter, that the tike bath not commonly beene beard: after which, the bielled Marrys of Christ, linking downed no the fire, gave up the ghost at Goxall in Essex in the yeare 1555. Inne the tenth,

The godly prepare for their troubles before they come?

This was verified in Thomatwats of Billiretay, Linnew Draper, in the County of Effex, who before hee was apprehended for the Gospell, had fold and made away all the cleath hee had in the shop: ferting things, in order, touching his Wife and Children, having

ing given of the faid cloath to the poore : for hee looked alwayes to be taken of Gods adverfaries and his, as thortly after indeed it came to passe,

The Prison to the Martyrs, better then a Parlour.

Hee meanes the Tower.

So faith holy Bradford, in a Letter to his Mother: And indeed, I thanks God more for this Prison, then for any Ractionry cather for any pleasing that ever I had. For in it, I find God, my most meete good God almayes to me.

The godly ought more to blame themselves then others, for the Churches afflictions.

O which purpose thus writteh fweete Bradford

to the City of London: Let us every one from the bottome of his heart, thus apply to himfelfe this judgement fallen upon us : It is I, Lord, that have finned against thee: It is my bypocrific my value glary my cave tonfuelle uncleanen (coursey, idlenesse, unsbanks melle, felfo leve, and (ach li which bave described the taking emay of our speed King sufth Cord and trees Roligion, cof a good Ministers by exists, impr connects and death : It is forment and death: It is my wid hedroffeebat earford fach faceoff to anthority and peace to thin enemies. Ob he mercifull hower cifull unto us Turne to us ag O Lord of Hofts, and turne se gaine unto theet Correlles, but not imply fury, circum wil may dain of our under his hand, you look

set for field before you call the state of t

King Edward the fint,

What honour God chiefely requireth of us.

Thus on Gods provi-L dence (faith hee, in the tame Letter) not onely when you have meanes to helpe you, but alfo when you have no meanes, yea when all meanes be against you. Give him bis his near, which of all other things he most chiefely requires at your hands: namely beleeve that ye are bis Children through Christy and that be it your Father, and God through bim: that be loveth you, pardoneth you all your offences; he is with you in trouble, and will be with you for ever When you fal, be will put under his band, you shall not lyestill: before you call upon him; he beareth you; out of evill he will finally bring you, and bring you to bis excenall joy. Doubt notThe Mirrour of Mursyrs.

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hereof, my dearely beloved doubt not (I say) this will God your Father doe for you, not in respect of your selves, but in respect of Christ your Captaine, your Pastor and Keeper, out of whose hands none shall be able to catch you. In him be quiet, and often consider your dignity; mamely, how that they bee Gods Children, the Saints of God, Citizens of Heaven, Temples of the Holy Ghost, the Thrones of God, Members of Christ, and Lords over all.

Beinger therefore afhamed to thinke, speake, or doe any thing that should be unseemely for Gods Ghildren, Gods Saints, Obrists members, &c.

for many a rom has Godly

V Distant

Godly reasons persuading to the contempt of the world.

reot, my dearche hale

7 T Hom hould it grie faith Brodford (one of his Letters) who hath a long journey to goe, to parie chopour a piece of foole way, if heknow that after hee had paffed it, that way should be most pleasant and delightfome; yea the journey at an end, and he at his relling place to bee made a most happy creature? Who will bee alrayd, or loth to leave a little pelfe for a little time, if he knew hee should shortly after receive most plentifull riches? Who will bee unwilling for a little while to forfake his Wife. Children, or Friends, when he knoweth he shall shortly after be affociated unto them infeparably

parably, even after his hearts defire? sphe lovesh the feadon more than the bady? Who can love this life, but they that regard not the life to come? Who can defire the droffe of this world, but fuch as beeignorane of the treasure of the everlatting joy in Heaven? L meane, Who in afraid to dye, but such as hope not to live eternally? Christ hath promised pleasures riches, joy, felicity, and all good things to them that for his take lose any thing, or fuf-ter any forrow. And is her not arrest his word? How can hee but bee true, in whole mouth guile was never found? Alas then, why are we to flacke and flow, yea hard of heart, to beleeve him, promiting us thus plentifully eternall bliefollnelled and are foready to beleeve the world, promiting me many things, but performing nothing? If we curry favour now, and

and halt on both parts, then it promifeth us peace, quietpeffe, and many things elfo. But how doth it pay this geare? or if it pay it, with what contentedneffe or conscience & or if so; how long I pray you? Doe me not see before our eyes men todge Shamefully, I meane, as rebels and other Malefallors, which refuje to dye for Gods cause ? What way info fure a way to Heaven, as to Inffer in Christs cause & If there be any way on horfebacke to beaven, this is it. By many troubles, (as faith the Apolile) we must enter into Heaven, Alt. 14.22. And all that will live godly in Christ Ielus, must suffer perfeention, 2 Tim. 3, 12, For the world cannot love them that are of God : the devill cannot love his enemies: the world will love none but her owne: You are Christs, therfore looke for no love from her. Should the looke for fire to quench our thirst? Even

as some shall Gods true servants finde peace in Antichrists Regiment.

The way to Heaven is up the

Y dearely beloved, once heretofore I wrote unto you a Vale, or a farewell, upo conjecture: but now I write my farewell to you indeed, up-on certaine knowledge. My staffe standeth at the doore; I continually looke for the Sheriffe to come for mee; and I thanks God, I am ready for bim. Now goe I to practife that which I have preached: Now am I eliming up the bill: It will cause m to puffe and blow, before I come to the cliffe. The Hill is steepe and bigh: My breath is short, and my Strength in feeble, Praytherefore to the Lord forme, that as I have 110 W

M. Bradford in a Letter to Mistrelle Warcope.

Bradford went to practife that he had preached. prace be strengthened, not to:

till I come where I should be. Ob loving Lord, put out thine hand and dear manneybicsfor and commeth, unlesse be be drawn the Father. See, my dearely beloved, Gods loving mercy: He increase of the parties of breath, and extreme weakeneile and therefore, as he felt for Heliah, mattery Charice, to lendeth hee for mee; for by fire my drotte mail bee purified, that I may bee fine gold in his light. Oh enthanketull wretch that I am ! Lord, doe thou forgive me mine unthankefullneffe : Txdeed I confesse (right deare to me in the Lord) that my finnes bare deferved cell fire, much more then this fire, But loe, folowing is my

Lord, what hee converteth the punishment for my sinnes, into a restimanial of his truth and verity, which indeed the Protates doe

M. W. safand to the cores to Midrethe Marcone.

to a transfer and second all second all second

perfe-

an beart on the of should doe, receive this so great and unifocakeable a dia rey, which God my R. ottereth formed Alexan without, I apparell afforted, loss me when I have most need of his for his trush and mercies fake.

O Lord helps me: into thy hands I commend me wholly. In the Lord put lany trult, and will not feare what man

can doe unto me.

A prayer which Marter Book ford caught his mother codey to dayly for him in the cime of this imprilonment, which as of this arrange of the cine

Manage Strategy and American person

TEven was Lafe money (deste Mother) as now i am, and should be, if I could get you to be merry with me, to thanke God for me, and on this wife to pray for me. Ab good Father, which vouchlafest that my Some, being a griecione finner in thy fight, foould finde this favour with thee, to be one of thy Sonnes Capsaines, and men of war. to fight and suffer for the Gospels lake. I thanke thee therefore, good Lord, and pray thee in Christs name, that thou wouldest forgive bim bis sinnes and unthankefulnesse, and make perfett in him that good worke thou hast begun; yea Lord, I pray thee to make him northy

more by to fuffer, not only improjous money bus even very death for the Truth Religious and Goffels fake And as Hannah did upply and give her fir the borne Son Sattitle unto chief So dee I, deave Father beforehing these for Christs fake to accept my gift, analyzes are specifically unto former beautiful property son to him Bradford, where a fix age, it may no former beautiful for on this fort good Mother, you would by prayer offerms up to God, I food to be the more in the man that ever I was

A note touching Ithn Walle.

This wade being stripped out of his clothes in an Inne, and preparing himselfe for the fire had a faire long white shire brought him from his Wife, which being put on, and he pinioned, was led or foote to the place of execution.

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nd comming throught to rooke it in his armes mbracing it, and killing its which being chained, hee with a chearefull, and I voyce his hands and eves litted up to heaven, the last Verse of the 86. Plaimes where some good taken upon me, O Lord, shot they which hate me, may feest, albamed became thou Lord baft bolpen and comforted the Roeder being let ab him he pulled them to him, and imbraced them in his armes: then, fire being put unto him, he cryed unto God often, Lord Isfan, receive my Soule, without any figne of impatience in the till at lengthy after the fir was throughly kind od h was heard no more to fpeak still bothing bis bands no

ing under them. This signe did God shew upon him, wherby his very enemies might perceive that God, according to his prayer, had shewed a token upon him, even to their shame and confusion.

Verles of Robert Smith, written to the faithfulls then in perfecution.

Ontent thy felfe
with patience,
mith Christ to beare
the crosses of pains:
Which can and will
thee recompence
A thousand fold,
with joy es de aine.
Let nothing cause
thine he art to quaile;
Lanch out thy Boat,
boyse up thy saile,
And put from the shore,
be thousare,

thou shalt attains Unto the Port; that shall remaine for evermore.

No quietnesse in Sathans ser-

O which purpose, thus writeth Robers Samuel. Preacher, and Martyr, to the godly then in trouble: Why are you (vaine men) more afraid of lelus your gentle Saviour, and of his Gospell of Salvation, then if a Legion of Devills were about to deltroy your Soules and Bodies Thinke you to be more fure then under your Captaine Christ? Doe you promise your selves to be more quiet in Sathans fervice, then in Christs Religion? Esteeme you more these transitory and pernitious pleasures, then God and

The Mirrory of Martyri.

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all his heavenly treafiltes ? Ob patpalate darkenelle. much to be suffered any longer ! We lee, and will not fee: wee know, and will not know es, we many and will not ele a mothat out ownerenciences well knoweth Ohmifembre and brainfielle foules, which would for foolish pleasure, and slippery wealth, lose the Royali Kingdome and permanent Joyes of God, with the everlaiting glory, which hee hath prepared for them that truely lave him; and renounce the world. The same wooms must goe to it. Judgement is begun at Gods houle : began they rotfielt with the greene and lappy treet And what followed then upon the branches a el

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LOTE VINEY STORY OF A STORY OF THE STORY OF

and will not lee: TOTAL PHONE PROPERTY IM dismayani faith the dly Marcyn) in but fuffering for Christ, bus rather corbec of good comforts not to be la joyfull is fering God buth and cepted of the he of his delirally beloved Children: I fay, were thould for his fake, with glad bears be ready to fabrille our finful fulls, our wreeshed field and blood sunto his glory, the premoting of his hely truth. and edilying of his Church What it the earthly house of this pur Habitation bee defreged? we know affiredly we shall have a building given of God, not made with hands.

but eternall in the Heavens:

and

and that with Inch joyes a Paith taketh not Hope toucheth nor Charity apprehedesh non They paffe all defines and Gotten they may be by Christ : e-Reemed to their worth, they cannot be a where fore, the move affliction and perfecution the word of God bringesh with more felicity and proater joy abidoth no in Flencen But the worldly peace, idle eafe, wealthy pleafure, which the ungodly foolishly so much gape after, and imagine to procure to themselves, by perse-cuting and thrusting away the Gospell, shall turne to their owne trouble, and in the end, (if they prevent not) to their perpetuall infelicity; perditi-on, and damnation : For they had rather with rich Nuball, and his temporall delights, defeend unto the Devill, then with poore Christ, and his bodily trouble, to afcend into the Kingdome of God his Father.

The blood of the Martyrs, the feed of the Gospell.

A Little after: Our blood A (faith he) food for the Golpel food preach is with more fruit, and greater furtherance, then did
our mouthes, lives, and writings; as did the blood of Abel, Stephen, with many moe What though for a time, they laught Christ and his word to scorne, they shall not fit in the Chaire of the Georners for ever.

A fweete Mediration, flowing from Patch in Gods promi-

Towards the end of the faid Letter, hee faith, Let us therefore with an earnest faith.

faith, let fall hold, and fure feeling upon the promites of God in the Golpell, and let as not be fundred from the fame by any temptation, tribulation, or permited to be invincible, invinable, and immutable, promiting and givening us his faithfull Soldiers, life evernall, It is Christ onely than hath deferved it for us; and unto him onely, must werender the praise. Let not then the vaine fantafies and dreames of men: the foolish gawds and toves of the World, nor the crafty delutions of the Devill. drive and separate us from our hope of the Crowne of Righteoutnelle, that is laid up in flore for us against the last Day. Oh that bappy and merry last day 1 1 meane, to the faithfull, when Chaift by his Covenant shall give and grant unto them, that overcome and keepe his words rothe end, that they may alcend

cend and it with him in his fear for ever, as hee bath ascended and litteth on the Throne with his Father. The fame body an forte that is now afflicted with Christ . Shall then with Christ be glorified: Now, in the Butchers bands, as Sheeps, appointed to be laine: Then, fitting at Gods Ta-ble with Christ in his Kingdome as Gods honorable and deare chil-dren Where, for earthly property we shall have beavenly Riches for a little hunger and thirst satu-rity of pleasures in the prosence of God, for over and over a for sorrowes, troubles, and cold from: celeftiall joyes and the company of Angels and for a bodily death life eternall. Oh happy fonles | Oh precious death I and evermore bleffed 1 Right deare in the fight of the Lord, is the death of bis Saints de.

the contract of the contract o

We

Wee mult obey God rather then men.

the Afile holden at

Daoder Cov. Martyr, being Daoder mided by the Bifton of 100 and whether he would copy the Kings Bawes and 100 are fully speed with Gods would read the full and they speed with Gods would be propertied.

Biftop: Whether they agree or not agree with Gods Word, we be bound to obey them, if the King were an infidelly

Goo. If Sydrach, Milanck, and Abedriego, had to done, Nabuchadnezar had nor confessed therene God.

The.

The Martyrs would not be delivered, bur by Law.

A I the Affile holden at Withich, there commetts to William Wolfey, Marrys, the Doctor Faller, speaking to him on this manner. Wolfey, thou doft much trouble my confeience, wherefore (spray thee) depart and rule thytongue, so that I heave no more complaints of thee, and come to the Chutch when thou will, and it thou be complained on, so farre as I may, I promise thee, I will not heare it.

To whom Wolfey replyed,

To whom Welley replyed, Mafter Doctor, I was brought bither by a Law and by a Law I will be delivered.

Robert

Robert Pygot, & William Wolfey, comforted and confirmed in the Faith, by a Bishops Chaplaine:

Hele two godly Mantyrs lying in prison, there carriero visit them, one Peter Valentine, a French-man borne, Chaplaine to Bishop Godericke, who, at his entrance fayd unto them, My brethren, according to mine office, I am come to talke with you, for I have beene Alminer here this twenty years, and above. Take it therefore in good part, my Bresbren, I pray you, shat I am come to talkewith you ; I promise you not to pulyou from your Faith But I bothrequire and defire you. in the name of Christ; to sticke unto the truth of his Gospelle and L beseech, Almighty God, for his Son Tofue Christ his fake, to preerve

ferve you and me in the fame unto the end: For, I my felfe know n ot, foon I hall be Thus, with many other like words, he made an end, canfing all that were there prefent, to water their cheekes contrary to all their expectations praifed be Goda

Emg in their examination. Defore Doctor Fullar, formerly mentioned. Doctor share ion faid unto them; Good Brethren, remember your felves, and become new men, for I my telle was in this fond opinion, you now are in, but I am now become a new man.

Ah, faid wolfey, are you become a new man? We beto

thee, then wicked new man, for God fall justly judge thee!

Pro-

The Mirroun of Manyrs. 8-267

Properties of age of Biffops and the Sales of State of St

derly beloved of his Flockes as the Pather of the Childs. Every Sanday, and Holi-day, he usually preached in one place or other, it to whole Sarmons the people reacted from the Sarmons whether and covering the Iweete Flowers and wholeome Investigation of the fruitful Doctrine, which he not auch preached, but preached, her preached for the blinds, in such pure order and challity of life, that his very Exiemics could not reprove him in one Jot shere.

He was of nature kinds to his Kinsfolkes, and yet not bearing with them otherwise then right required,

quired, giving them alwayes this generall rule, yea to his owne Brother and Seller) dan the dring evill, foodld (ceke, or looks for no more at his hands, than a the bands of a meer of transport profession of the state of the state of the state of the med of him as his brosher a Siften.

Being at his Mannor at Fulis he much afed to be, he read dayly a Lecture to his Family at the common prayer beginning at the Alts of the An Testament ! fider with money, to loarne, be beart certains (bapeers, but effectially, the 13. of the Alts. Reading often alfo to his Family the 101. Plaine, Being marvellous careful over his Family, that they sides with might be a spectacle of all vorthe and home fry was worbers,

Lot not us contend, for we are Brethren.

IN a Letter He writes to Ma Ger Hooger, hee hath their worder Fersfornes (deane Bro shir) is I perceively gone Letter which I have but Juperficially seene, that we aborowly agree, wholly confent together in those things which are the grounds and fueltantiall points of our Religion against the which the world fo fa riously rapeth in these ony dayes: Howfpever we in times paft, in certaine by matters and circumstances of Religion, your wifedome and my simplicity, bath (I grant) a little jarred, each of us following the abundance of his owne fence and judgment: Now (Ifay) be you affered, that even with all mine heart, God is my witne fe in the bowels of Christ, I love you in the truth.

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truth, and for the truth's fake an hich abideth in in, and (as I am paginaded) fault by the grace of God, abide in is for appearant. (and little afters) Let us joyne bands together in Christ, and star constitute, and st

How to be affected, when the Word of God is rejected.

I Ying on a time at his house at Hadham in Hartfordshire, hee went to visit Lady Mary, then lying two mites off, at Handsdon: about stros the Clocke, Lady Mary came forth into her Chamber of Presence, whom the sayd Bishop then saluted. She thank-

ed him for his palees, and for a quarter of an hours talked pleas fantly with him, &c.

After dinner, the Biffiop being called for, by her Grace, hee

thus began his speech :

Madam, I come not onely to doe my duty to fee you, bur also to offer my felse to Preach before you on Sunday next, If it will please you to heare me.

At this her countenance changed, and a next filence for a while

the antwered sho

My Lord, as for this last matrer I pray you make the answer to feyour leffe.

Biffapi Madam, confidering mine office and calling, I am bound of duty to make your Gracethis offer, to preach before you.

Mary Well, I pray you make the answer, as I have faid, to this matter your felfe : for you know the answer well enough. But if there be no remedy but I

must

I must make you answer, your answer shall be this: The doore of the Parish Church adjorning, shall be open for you, if yee come: And ye may preachif ye lift, but neither I, nor none of mine shall beare you.

Bistop. Madam, I trust, you will not refuse to heare Gods

Word.

Mary. I cannot tell what yee

call Gods Word.
That is not Gods Word now, which was Gods Word in my Fathers daies.

After many bitter words against the Religion then establi. shed, She concluded with these words: My Lord, for your gentlenesse in comming to see me, I thanke you: but for your offering to preach before mee, I thanke you never a whit,

Then the Bishop was brought by Sir Thomas Wharton (who at the Bishops first comming, had given him kinde

enter-

The Michigan of Ostarilles.

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contertainement) to the place where he dined, and defired to drinke. After his has some to, he profed a white, bottom very fadly, and suddenly brake out into these words: Surely I have done assists. Why you i again the Themas For I have drunke, just he, in that place, where Guth provide offered both demands of a have have a parted small distely, and so have shaken the dast of my shoots. I one have shoots a parted small distely, and so have shaken the dast of my shoots for a sestimony against this bouse.

The words were by the fayd Bishop spokes with such vehemency, that some of the hearers afterwards confessed, it made their haire to stand up-

right on their heads.

Notes

(1) (ABASIA) Since

Notes touching old Father Za

* Alfo that he should never be damned, if he were ouce a professed Frycrasse. Edicus he was so the first, as in the Popish Religion, & there with all so scrupulous (as himselfe consesses) that he ing's Reight, and using to say haste, he thought he bad never a ficiently mingled bis Massing rome with mater.

The manners of his Conver-

M After Thomas Bilney, being about that time a trier out of Sathans subtilities, and a secret overthrower of Antichtists Kingdome, seeing Master Latimer to have zeale in his wayes (although with-

our

our knowledge) was strucked with a bresherin piety sowards bim, and bethought by what meanes he might best win this zealous ignorant brother. After a short time he came to Masser Latiniers Study, and defined bim to be are him make his Confession. Which thing hee willingly granted, by hearing whereas, hee was (through the good Spirit of God) so touched, that thereupon bee for sooke his former studying of the Schoole Doctors, and accordingly, and became an earness studying of the Schoole Doctors, and accordingly, and became an earness studying of the Schoole Doctors.

Being converted, he endevours

A Free this his winning to A Chrift (faith Mafter Fex) hee was not fatisfied with his owne conversion onely, but like a true Disciple of the blefled red Samarton, pitted the milecome a publicate Pecacher, and alfo a private lightructor to the relt of his Brethten within the Vniverncy, by the space of three

Hee was ever wont to fay, that the Preaching of the Colpell would coll him his

At the comming in of Queen Chary, a Purfeywant was fent downe to cite him to appeare at Londmiof which though nee lacked no fore warning fixe houses before by John Careleffe, yet to farre off was hee from thinking of escape, that hee prepared himselfe cowards his journey, before the faid Messenger came to his house. At the which thing, the Purfewvant marvelled, feeing him fo ready, and faid unto him:
My friend, you be a welcome inoffenger to me. And be it knowne to you, and to the whole world, that I goe as willingly to London at this prefent, being called by my Prince to render a rathening of my Doctrine; as ever I went to place in my life. And I doubt not but that God, as bee hath made mee worthy to preach his Word before two excellent Princes, so hee will enable me to witnesse the same unto the third, either to her comfort or difcomfort eternally.

At his comming up to London; passing thorow Smithfield, her merrily faid, That Smithfield had

long graned for him.

He was cheerefull in his impriforment.

Being Prisoner in the Tower, the Lievetenans man comming upon a time, the aged Father being kept without a fire, in the frosty Winter:

2 9

and well-nye flarved for cold, merrily bade the man tell his Malter, that if he did not looke the better to his prisoner, perchance he would deceive him. The Lievetenant hearing this, bethought himselfe of his words, and fearing, left that indeed he meant to make fome escape, beganne to looke more strainly to his Priloner, and fo comming to him, beganne to charge him with his words, reciting what his man had told him before. Yea, Malter Lievetenant, foll faid indeed a For you laoke thinke, that I should burne: but except you let me have same fire. I am like to deceive your expectation for I think I that rather starve bere with cold.

Many such like answeres, (merry, but favory) would hee give, comming not from a vaine minde, but from a constant and quiet reason, declaring a firme and stable heart, little

XL

the Minnur of Martyn.

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little palling for all this great bluftering of their terrible threates, but rather deciding the fame.

His Constancy.

Constant hee was in his greatest extremity: for when hee stood at the Stake, without Bocardo gate at Oxford, and the tormentors ready to set fire to him, and to the learned and godly Bishop Ridley, hee lifted up his eyes to Heaven, with an amiable and comfortable countenance, saying these words, Fidelia est Dem, qui non finit nos tentari supra id quad possennos tentari supra id q

14

One

Ohe burned with the Apocallypte.

IN King Henry the eights dayes, there was one Stife burned in Smithfield, and with him the Booke of the Apocalyple. This booke when her faw fattned unto the Stake to be burned with him, lifted up his voyce; O bieffer Apocalyple (faith he) How happy am I that hall be burned with thee! And so this good man and the bleffed Apocalyple were both together in the fire confumed.

The state harmony was

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Malter

, 481

Maker Riddleys Dehaviour at Supper, the night before his fullering.

and to thewed himfelle to b to many as over lice was be fore. And wilhing his Sifte at his marriage, hee asked his Brother (fitting at Table) if thee could finde in her heart to be there or no : and he answe. red, Yea, I date fay with all her heart. At which word he faid, hee was glad to, heare fo much of her. At this talke, Miftris I. rifb wept. But Master Riddley

counterred her, and faid, O Miis Irish, you love me not now, I ee well enough. For in that you et formuch my friend, thought you had beene. But quiet your felfe though my breake fall thall bee somewhat tharpe and painefull, yet I am fire my Supper shall be more sweet and pleafant. When the varole from Supper, his Brother offered to watch with him all night: But he faid no no That you feal not: For Launde, God willing, to goe to bed, and to fleepe as quietly en night, as ever I did in all my life,

partition framework at the special state of the control of the con

Charles and Marie Land of Marie L.

Authorithms Lored

The attrover of artifyre.

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y mag as sing toods in

No lack for in the World las-Gods people finds under the Crofic.

Piar writes Malter John Thisper, Martyr, to the Lacomments on mifery tare feliciis. Believe no denie Sifter, there is no (ach jey in the world, at the people of Christ have under the Große, I can peak by experience. therefore believe mee, and feare nothing that the world can doe unto you. For, when they imprifer our bodies, they fer our faultrus liberty with God: when they cast us downe, they lift. es up: yea, when they kill in, then doe they bring us to everlasting life, and what greater glory can theye be then to bee at conformity

niele Christer word affilletons doe

In another of his heaters to the lane lady, and go she fame lady, and go she fame purpose, the faith. There is a mach joy of the reacted that is a mach joy of the reacted that is a mach joy of the characters and there is a mach lady of the characters and accounting the lady of the characters and another is a larger than a lady of the lady o

Include purch elegand, for as with her Puris. The comforced his outward man; for by her Latters, thee coffee his inward man; to which purpose faith he, db, deare lifer, I chart you for your last. Lattery outford me, it is a fingular semion and

me as of as I read the fame, I bear

Hee meanes the Cole-house which in one of his Letters to this Lady he faith, was as dark and ug ty a prilon as any about Lendon,

The stirrent of Maryus

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Grand (Special Control Control

Banco beace the Priferior, for Sisping, "Flee had no hill to

to and to his bladle.

white writes one Thomas of white, Priest. Among other things (faith he) the Bilinop soked mee, if I would have come to Masse that morning, if he had not sent for meretad you sent (faith hee) I would have come to you at your commundement, but to your Masse I have small affection.

At which answere he was

fore displanted and find, liberald be fed with Bread and Water. And as I followed him the row the great Hall, her turned backe and beare mer with his filterst on the one checke, and then on the other other, that the signe of my beating did continue many dayes after. And then her led mee into a little Salt house, where I had no Straw not Bed, but lay two nights on a Table, and dapt foundly, I thanke God.

[This poore man as Malter Philippot reports, for calling of his Bill of Recantation in, was beaten agains. The Bill op (latelishe) maderstanding of it, sent for him, and fell upon him like a Lyon: and like a manly Bishop buffeted him well. So that he made his face blacks and blue, and placks away a piece of his heard for.

crited the little works. The

The Martyrs were as well contented with hard lodging, as others on their beds of Downe,

So writes Master Philose:
After that (faith hee) I was
carryed to my Lords coschouse
againe, where I with my fix fellower discrewe together in the
straw, archearefully wee thanks
God, as others doe in their heds of
Downe.

A note of one that leapt at the Stake,

I I was one George Reper, who at his comming to the Stake, putting off his Gowne, for a great leape: to foone as the flame was about him, hee put

OBt

out both his armes from his body like a Rood, and fo frod hedfall continuing in that manner; not plucking in his armes, till the fire had confumed and burnt them off.

[Hee went to the Stake with

[Hee want to the Stake with two other, at in white Limen with their Gowner upon. Hee may the yongar, of a firsh colour, courage, and complexion.]

Christs Souldiers must not looke to be alwayes at their

Commendance (faith Malifer Philper) in a Lemento Carelesse, to all our faithfull Brethren, and bid them with a good courage tooke for their Redemption, and frame their selves to bee hearty Souldiers in Christ. They have taken his Press-money a great while, Threstirene of Mary's,

18g

and now less here there there is the faithful was read you ferre him faithfully, and not five four of the knowless Gampe, into the world, as many doc.

Though the righteous fell he thall not be call downe.

Thurst Whitle, of whom mention was made a little before; as his owne words belt tellifie. Having immediately before substribed his Reconcation: To this Bill (saide be) I did indeed for my hand, being much defired and counseled so to doe; and the fiest being alwayes destrous to have liberty. Nour when I had so done, I had little joy thereof; for by and by, my minde and conscience told me, by Gods Word, that I had done evill by

fuch a fleight meanes to hake of the locate Crofts Chaifty and you it was not in locking, as God knoweth, bu altogether come of them. Oh the crafty fubtiley of Sathan in his members! Let every man that God fhall deliver into their hands, take good heeds, and cleave fall to Christ: for they will leave no corner of his confeience unlought, but will attempt all guilenil and fibcill meanes to corrupt him to fall both from God and his Truthe But let no man delpaire of Gods helper for Prier did fall, and rife againe. And David laith, Though a Righteout ma fall, he fall her be dalt away; In the Lord upholderly him with b

For I, for my part, have felt mine infirmities, and yet have I found Gods prefent helps and comfort in time of needs. I thanks him therefore,

100

The

The night after I had subferibed. I was fore guicved,
and for forrow of conference
could not sleepe. For in the
deliverance of my body out of
bands, which I might have,
had, I could finde no joy nor
comfort, but still was in my
conference tormented more and
more, being affured by Gods
Spirit, and his Word, that I
through evill counfell had done
amisse.

Having by entreaty gotten the Bill of his Recantation agains of Doctor Harpsfield, who suffered him to pull out his name, hee presently conceived so great joy, that hee was perswaded afterwards, as himfelfe faith, That neither Devill, nor cruell Tyrant, should ever bee, able to placke him ant of Christiand. Of whose Flocke, sainh hee) I undoubtedly believe that I am one, by means of his death and blood-shedding,

and shall at the last day stand upon trising the hand, and seceive with others his benediction. And now being condemned to die, my minde and conscience, I praise God, is quiet in Christ: and I by his grace am very well willing to give over this body to the death, for the testimony of his truth, and pure Religion against Antichrist, and all his false religion and doctrine.

A Cavear to use Gircumspection, if we fall into the Papists bands.

TEE spoke a little hereof Thefore, but not fatisfied therewith, anon after her addes in a Letter of his to Careless. God suffered me, saith hee, to faint and faile through humane infirmity, by the working of the

The River of Microso.

1593

the Archester In his two one Souldiers, the Billiops and Priefter in whom to lively appeareth the vocy village to thape of Shithan village within it were no prejudice to Code Word) might well affirme them to bee Devills incarnate, as I by experience doe speake wherefore who shall for confaience matters come into their hands, had neede of the wilineffe of the Serpent to lave his head, though it bee with the wounding of his body, and to take heed how hee conferner with their wicked writing. fees his hand to their conveyan-

Certaine Verles written at the end of a Letter to Careloffe.

This world I doe for sake, To Christ I me betake.

And

ble Gopell fake My body to the duft, Now to returne it must a serie My foule, I know full well, Withmy Lordsball dwell.

THO. WHITTLE.

Bonner charged to bee a bloodfacker

Brome, faigh Bonner, ye have before mee many a nime and oft, and I have travelled with thee, to win thee from thy errours, yet thou, and fuch like, have, and doe report, that I goe about to feeke thy blood, fee, my Lord, faid Browne, ye be a blood-facker indeed, and I

monid I had as much blood as is water in the Sea, for you to fucke.

God

Time time Writeth in one Bewell into me; in the wante sthough arrive and broughe before three fuch Biftips concenning worldly wifedome be gave me both mouth and wifedome; info-much that the Bishop of London flang from me in great haste. Which doth yet further appezte

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od

186 The Lockery of Warry to

re in the store of Alice Driver, who having as it feeyou no more to fay he Ged he honouved: You be not able to relist the Spirit of God in me a poore named Dangbrees nover Grouph in the defence of Gods Tentle din the cante of my at A 18 The by his graced wi for my footening sinflictus foot of an fyon all, in the maintenance an efence of the fame, and if I had a those and lives, it fould got for payment thereof and

A tension of Legitudes an-

If wee have not this wifedome, the fault is our owne.

ives and God is marchille

Oit followeth in the fore-I faid Letter of William Tims, This I have written, that you should not bee afraid, but call upon God: For hee bath commanded to aske, & we shall have to seeke, and wee shall finde: to knocke and it shall bee opened unto us. Alfo, be bath commanded us to call upon him in the time of trouble, and hath promised to heare us. Therefore, if wee have not both mouth and wefedoms at his hand, the fault is not in us for either me will not repent in of our wickednesse, and amendour lives, or we be unfaithfull, and beleeve not the promises of God; and so our setves are the cause that this wifdome is lacking in us. Therefore ler us repent, and amend our lives,

Two caufes, why we want true and heavenly wildome. lives, and God is mercifull.

The Prison not so to be feared, as for it to shrinke from the truth.

Orthus in the fame Letter he writes: I certific you, that if all men knew the comfort they bould finde at Gods bands in prifon. I thinke there would come more into Prison then there doe : For surely we finde such consfort from Gods hand, fince wee have been in Prison that me had rather dre then be abroad, to fee the Idolatry that is among them. A little after, he faith, Good Brethren, ! am kept alone, and you, I shanke God hee comforterb mee, paft all comfort : for, (I thanks God) I was never merrier in all my life.

Tato Income Title

He

He rejoyeeth that God gave him a Body, wherewith hee might glorific his name.

If hee in mother Letter) for the tender mercies of God, remember well what I have faid unto you, and also witnes; the which I am now ready to leale up with my blood. And I praise God that over I lived to see this day, and bieffed bee my good God, and merciful Father, that ever be gave mee a body to ylorifie bis name.

p he grewer ere to him

tentraces andiness

or extraord and R. 2. Ham. Cer-

pullion

Certaine profitable notes out of the flory of Inline Pating, Martys, and adding adding

His Palmer, all King Ed. Papill, in the Vniverlity of Oxford: lo oblimate, that hee utterly, abhorted, all godly prayer and fincere preaching, infomuch that hee was almost poynted at of every one, for his faid obitinacy in his Popilis pish opinions. Hee was borne in Coventry, and Scholler to one Master Harley, who taught the Free-Schoole in Magdaler Colledge; he grew expert both in the Latine and Greeke tongue. In the time of his ignorance. hee was altogether converfant with fuch as were enemies to the Gospell. He would never come to Prayer, but by compulfion, pulsion, nor to Sermans: for, by his good will, he would not heare them himfelfer, nor fuffer any or his Schollers to heare them: for which, he was oft called before the Officers of the faid Colledge, and punished a metimes by Purfe, and some times by lacke of his Commons: and at the last, for other his Popish prankes, expelled the house.

After the which expulsion defiring to bee reflored, it fo happened by the mercy of God wha enery doch ewons drous things bether in the dayes of Queene Marthe beginne of an obitinate Papill, an earnest Gospatter. Bar at the beginning offbis convertion, bee remained a long time immolt paints either blinde or doubte full in that he yes could not chafe but and himlelfe in Private reasonings, both connoing that wherein hee was refolCertaine profitable notes out of the flory of Indian Palmir, Martys, and oding algum

His Palmer, all King Ed. A mards dayes, was a zealous Papift, in the University of Oxford: so oblimate, that hee utterly, abhorred, all godly prayer and fincere preaching infomuch that hee was almost poynted at of every one, for his faid obstinacy in his Popish opinions. Hee was borne in Coventry, and Scholler to one Master Harley, who taught the Free-Schoole in Magdalen Colledge; he grew expert both in the Latine and Greeke tongue. In the time of his ignorance, hee was altogether conversant with fuch as were enemies to the Gospell. He would never come to Prayer, but by compulfion, pullion, nor to Sermons: for, by his good will, he would not heare them himfelfer nor fuffer any or his Schollers to heare them: for which, he was oft called before the Officers of the faidColledge, and punished a merimes by lacke of his Commons: and at the last, for other his Popish prankes, expelled the house.

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refolved; as also, wherein he doubted; for such was his nature alwayes, both in Papistry, and Protestancy, utterly to detest all diffigulation; informuch that by the meanes of his plainnesse, and for that hee could not flatter, hee suffered much woe, both in King Edwards dayes, and also in Queene Marries time.

Now, thortly after all this. it pleased God so to worke in his heart, that he became more and more inquifitive and carefull to heare how the Martyrs were apprehended, what Articles they dyed for, how they were used, and after what fort they tooke their death : Sparing not, at his owne charges, to fend one of his Schollers in company of a Batchelour of that House, to Plocefter; to fee and understand the whole or der of Bilhop Hopers death, to bring him true reporethereof; which fome thinke, he the rather did, being wont in King Edwards dayes to affirme, that none of them all would stand to the death for their Religion. After that, hee would be present himselfe at the examination of the Martyrs, and at their death, infomuch, that the first hope which the godly conceived of bim, was at his returne from the burning of Bishop Ridley, and Bishop Latimer. At what time, in the hearing of divers of his friends. he braft forth into thefe words, and fuch like: O raging cruel ty ! O tyranny tragicali \ and more then barbarous 1

From that day forward, he gave himfelfe fludiously to understand the truth, and therefore, with all speed, borrowed Peter Mariers Commentary upon the first to the Corimbians, and other good Bookes: And so, through K 4 hearty

hearty prayer, and diligent fearch, and conference of the Scriptures, at length he beleeved, and imbraced the truth with great joy, and fo profited in the same, that dayly more and more, hee declared it both in word and deed : in fuch f rt. that hee never hated the truth more stubbornely before, then afterwards hee willingly embraced the same, when it pleas sed God to open his eyes, and to reveale unto him the light of his Word: infomuch, as when he faw his new lif, and old living, would not, nor might not quietly stand together, hee departed the House,

Being once in a friends Chamber, one Barnicke, an old acquaintance of his, perceiving him to bee so earnest a defender of the verity. said unto him, in the hearing of divers: Well, Palmer, well, thou are now stout and hardy in thine

opi-

opinion, but were thou once brought to the Stake, I believe thou would't tell mee another tale a Ladvice there to be ware of the fire, it is a fire and matter to burne of the fire, it is a fire and matter to burne of the fire.

Truely (faith Pubmer) I have beene in danger of burning once or twice, and hitherto (1 chanke God) I have escaped it. But I judge (verily) it will be my end at the lafty welcome be it, by the grace of God. Indeed it is a hard matter for them to burne whichave the minde and fonte (inhedate the body, as a theeves foote is tyed to a paire of feriers ; but it a man be once able, through the helpe of Gods Spirit, I confeparate and divide therfoole from the body, for him it is no more maftery to burne, then for mee to eate this piece of bread

lowing youlded up his fellowing in Oxford, and being placed in the Grammar-K 5 Schoole

Ashrewd matter to burne in the opinion of a naturall man,

Schoole at Redding out was mot long, but for the fating of his life, bee was forced to five the Towne, leaving that heel had and a quatter flipend in the king his journey to Eham, where his Mother dwelt, hoping to obtaine at her hands certaine Legacits due to him by his Fathers will, hee was thus entertained of her. As foone as face beheld him on his knees, asking her bleffing, as hee had beene accustomed to doe: Than shalt (faid the) have Christs curse and mine whitherfoever thou goe. Hee paifing a litele, as one amazed at fo beat vy a greeting, at length faide. I Mosber, your owne curfe you may give me, which Gad knameth I never deferved, but not Gods curse, for bee bath already bleffed mee. Nay (faith theo) shou wentell out of Gods bieffing into a warme Sunne, when thou

one wals

Morner

thou wast banished for an Heretique out of that worshipfull Colledge in Oxford, and now for the like knavery, art driven out of Redding too.

Alas, Mother (laith he) you have beene misinformed; I was not expelled nor driven away, but free-ly resigned of mine owne accord. And Heretique I am none, for I stand not stubbarnely against any true dostrine, but to my power defend it. And you may be sure, they we not to expell nor banish Heretiques (as they terme them) but to burne them. Well (sanh his Mother) I am sure thou does not beleeve, as thy Father and

Herefic.

Indeed I confesse (said Palmer)
that I believe that doctrine which
was taught in K. Edwards time,
which is not herefie, but Truth,
neither

I, and all our Forefathers have done; but as wee were taught in the new Law in King Edwards dayes, which is damnable When my Father and Mother fo: sake me, then the Lord will take me up, Psal. 27. neither is it new, but as old as Obrist and his Apostles.

And if thou bee at that point (aid she) I require thee to depart my house, and out of my sight, and never take mee for thy Mother hereafter. And as for money and goods I have none of thine, thy Father bequeathed nought for Hereticks. Faggots I have to burne thee, more thou gettest not at my hands.

Mother (laith he) whereas you have curfed me, I againe pray God to bleffe you, and prosper you all your life long. And with like foft take, I weete words, and abundance of teares, trickling down his checkes, he departed from her, wherewith her heart was so mollified that shee hurled an old angell after him, and faid, Take that to keepe thee a true man.

A

A Conference betweene him and one Bullingham, at the fifth Papilt, afterwards a Protestant:

bly. Oh that God had reveale

will rather have cheft known His Bullingham, fra Letter reportesh of the faid Ralmer, after this manners At my returne into England, faith he jis was my happerto meete Palmer in Paule, whenea Roud mis jes up Afterour greeting one dnother, Bullingham (faid be) is this our God for whom we have smarted? Na Palmer, Jaid Join an Image of him An Image faid bed I sell the plainely, Bullingham, there Iohn Calvin, (whose Institutions I have read fince our departure) telleth me plainely by Gods Word, that it is an Idoll, and that the Pope in Antichrift, and his Clergy the filthy fincks-bole of Hell, and new I beleeve it for I feele it ferfi bly,

bly. Oh that God had revealed these matters to mee in times past 1 I would have bequeathed this Romith Religion, or rather irreligion, to the Devill of Hell, from whence it came, Beleeve them not, Bullingham, I will rather have these knoes pared off, there? will knowledge to you der lack napas! (meaning the Rood) God belpe me, I am borns to trimble in this world.

Well, Palmer, faid I, is the winde in that doore with you? It will blow you little ease in the end. I will never have to doe with thee againe. So I left Palmer walking in Pauls, who now, through the Element of fire, is exatted above the Elements, where everyal reft is prepared for Christs persecuted. Martyrs.

By the Lobn Bullinghaper

latur Brief Wheeler have

In

In a talke betweene Doctor Isf1009 and him at Norther, he
hatte chele lober prompt, and
confident an iwers.

e holy Shoft. Therefore ist

Effery. I meane to wring peccavi out of your lying lippes, ere I havedone with thee

Palmer, But I know, that although of my falfe I be able to doe;
nothing, yet if you, and all mine
enemies, both bodily and ghoftly,
should doe your worst, you shall not
be able to bring that to passe, neither shall ye prevaile against Gode
mighty Spirit, by whom we understand the Truth, and speaks it
boldly.

Spirit? Are yee inspired with

Palmer. Sir, no man can beleave, but by the inspiration of the the holy Ghost. Therefore, if I mere not a spiritual man, and inspired mith Gode Spirits I marenet. I
a true Gheistign. Qui Spiritum
Christianon habet, highoriest
e jus. He that hath not the Spirit
of Christ, the Jame is none of his.

leffery. I perceive you lacke

of words to mean I we

Palmer Christ has b pramifed not only to give his, store of words necessary, but with them; such force of matter, as the gates of hall south nor prevails against in Christ made such a leftery. Christ made such a

promise to his Apolless I trow ye will not compare with

then had be prevailed again from

Ralmer with the body Apons
Itas Dany not compare, meither have f any affince in mine owner mit on learning, which I know is but finales yet this promise. I ame certaine, pertainethet all fuch air are appointed to defend Godainath against his enemies, in the time of their

sheir perfecution for the fame.

not to thee.

Palmer. Tes, I am right well affured, that through his grace, it pertaineth at this prefent to me, as it shall (I doubt not) appeare, if ye give me leave to dispute with you before this audience, in the defence of all that I have written.

leffery. Thou art but a beardleffe Boy, start up yesterday out of the Schooles, and darest thou presume to offer disputation, or to encounter with a Doctor?

Palmer. Remember, Master Doctor, Spiritus ubi vult spirat: The Spirit breatbeth where it listeth. And againe, Ex ore Intantium: Out of the mouthes of Babes. And in another place, Abscondisti hac a sapientibus: Thou hast hidde these things from the wise of prudent, &c. God is not tyed to time, wit, learning, place, nor person. And although your learning

learning be greater then mine: yet your beliefein the truth, and zeale to defend the fame, is not greater than mine.

A Centleman feeming to pitty his effate, faith thus unto him.

a the hand made at the first

Gent. P Almer, take pitty on thy golden yeares, and pleasant flowers of lusty youth, before it be too late.

Palmer. Sir, I long for those springing flowers which shall never fade.

Gent If thou be at that point, I have done with thee.

emeracing pradent, one and nave typa to time, wit bearning, place, **3H** perfon. Led although sone

triarile.

Hee comforts his two fellow Martyrs.

Nhoure before, hee, with Flobi Gwin, and Thomas Atkin, went to the Stake, in the prefence of many people; Palcomforced his fellowes with thefe words to Breshren faith he, be of good cheare in the Lord and faint not. Remember the words of our Saviour Christ, where her faith, Happy are you, when men revile you, or perfecute you for right confues Take. Rejoyce andbed glad for great is your rowardin Heaven, Fears not them that kill the body, and by not able to touch the faule God w faubfull, and without suffering to be rempted above that we be able to beare. We That not end our lives in the fire. but make a chape for a better life. Yea, for could be we thall receive Pearles.

I beleeved therefore did I speake. Pfal, 116. Pearles. For Gods holy Spirit certi fieth our spirit, that bee hath even new prepared for me a sweete Supper in Heaven, for his sakewho suffered first for m.

With these and the like words, hee not onely comforted the hearts of his filly Brethten that were with him, appointed as Sheepe to be sline, but also wrested out plentiful teares from the eyes of many that heard him.

I beleeved therefore &id I

As her arose from his prayers at the Stake, two Popish Felorocame behinds him to recent and save horting him to recent and save his foule. To whom he said Away, away tempt me no longer. Away, a fay, from me, oll yethat works iniquity, for the Lord hasto board the copies of my tearity. Seing at the Stake, her said. Good people, pray for my that me my personers to the end a and for Christs sake beware of Papille teachers, for they decrive you.

one of the Bayliffes, throws Raggor at his face, what the blood adhied out in divers date on Federal which factor "che sheriffereviled hiny call "Sir ling him Cruel tormenter, and with his wilking Raffe brake his head, that the blood likewife and substituted arrest the

When the fire was kindled and beganne to take hold upon their bodies, they lift their hands dup towards Heaven, and quietly and cheerefull, as though they had felt no imart, they cryed, Lord Jefus frong thones . Lord Tefu affit we Lord lefus receive our foules. And so they consinued without any ftruggling, holding up their hands, and knocking their brefts, and calling upon Jefus, till they ended their mortall lives.

Among other things, this is to bee noted, that after their three

Richard Abridges.

three heads, by force of the raging flames and devouring fire, were fallen together in a plumpe or cluster, which went marvellous to behold, and that hradass they were all judged already to have given up the Ghost: Suddenly Palmer; as a man waked out of strapt, mooved bis tongue and james, and was hearded pronounce the word LESY Soil min W and bigamie to take hold apon

their podies, they life my Of the true Church, about and discolve of the defaill, as

marchen will dielt no leare. Octor Cooks asked one of the Martyrs, called John lackson, of what Church hee Washing hallmisters worked had

lackfon. Even of that Church which is builded on the foundation of the Apostles and Prophets, lefus Christ himselfe being the chiefe corner frome.

Gooke . Thou art an Herericke. lackson. An Hereticke : rlom

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CAN

canthat bee, feeing I am of that Church? I am fore you will not fay, that the Prophets and Apofiles were Heretickes.

Notes out of the Hillory of Ioane Wafte, a blind woman, Martyr.

This poore woman being borne blinde, yet was not brought up idly, but at thirteene yeares of age, shee learned to knit hofen, and sometime, as occasion served, helped her Father being a Rope-maker, to turne the Weele, and would doe such other things as she was able, and would in no case live idly.

Her Father and Mother being dead, thee kept with one Roger Waste, her Brother, and in the dayes of King Edward, gave her selfe to hearing Pray-

Crs.

Prayers, Homilies, and Ser-mons, by which thee became very well affected. At length having by her labour gotten buy her a new Teltament. Thee caused one to bee provided for her. And albeit the was unable to reade her felfe, by reafon of her blindnesse, yet for the great delight shee had to understand, and have printed in her memory the fayings of the holy Scriptures contained in the new Testament, the acquainted ther felte dehicfely wich the John Hunt, then Prifoner in the common Hall of Purby for debrs: who being a fober grave man, of the age of 70 yeares, did dayly read unto her some Chapters out of the new Tellament. And when he was letted. Thee would now and then give a penny or two, as fhee might spare, to such persons as would not freely read

The Mirror of Warryes.

reade unto her, appointing unto them aforehand, how mattive
Chapters of the New Telfament they flically reade, or
how often upon a price, they
faculty repeate the Chapter.
And albeit thee was blinde.

And about thee was blinde, yet could fire, without a guide, gue to any Church within the Towne of Darby, or to any place or person where thee might profitably bestow her time; by meanes whereof thee so profited, that thee was able not onely to repeate many Chapters of the New Testament without Booke, but could also aprly injugate by divers places of Scripture, as wellfin, as other abuses in Religion, which were then too much in use among divers and sundry persons.

Being in the dates of Queene May, convented for the mith before the Bilhop of the Discosife, and Doctor Drawer his

L Chan-

Chancelor with others thes flood constantly to the projection thereof, laying, where hed learned it out of the Senipturous and godly Serment preached by learned men. Among which, the med Doctor Taylors who (thee faid) tooke it of his conicience that the Doffrine which he taught, was true to and asked of them, if they would doe for in like cale for their Doctrine which if they would not, thee delited them for Gods lake not to trouble her (being a paore, blinde, and unlearned woman) with any further talk, faying (by Gods affiftance) that thee was ready to yeeld up her like in that faith, in fuch fort as they should appoint.

Notwithstanding, being incessantly pressed by the foresaid Bishop, Doctors, and other their associates, with threates, and arguments, because, as in

feeme d

feemed halfe altonied, willing to prolong her life, therefired the Bilhop, that if hee would before that company, take it upon his confeience, that that Doctrine which hee would have her to beleeve, concerning the Sacrament, was true, and that hee would at the dreadfull day of judgement, answer for her therein, as the faid Doctor Taylor, in divers of his Sermous did offer, shee would then further answere them.

Whereunto the Bishop answered, he would. But Doctor
Draicot, his Chancellor, hearing
that, said, My Lord, you know
not what you doe: you may in
no case answere for an Hereticke: to whose savings the
Bishop reformed himselfe.
Being then urged by them to
recant, shee answered. That if
they refused to take it upon their
conscience, that their Dostrine

L 2

was

her beleave, fled would have further, but defined them to doe their pleafage. And so after divers circumstances, they promounced sentence against her, and delivered her over tottle secular power to be burned.

The confine words of Agnes

Being urged by Ranner with Bethe relt of her fellow Maratyre, to revoke her opinion, the enfwered him thus, I had rather that every haire of my head were hurned, were it worth never family, then to for fahe my faith, and opinion which is the truth.

at myst ad-hanni neds garell

The transfer that their Data

The like constancy shewed St.

The sentence being small read out by Winchester, against the poore man, his Chaplaines cryed out, Stop, stop, my Lord, for now he will recant. Then the Bishop put him to his choise againe. To whom her answered, My Lord, my faith is grounded more stedfast then to change in a moment? it is no processe of time can alter mee, unlesse my faith were as the waves of the Sea. And so the Bishop made an end.

recognition of Salar To

made here was there will about

L3 G

Gods Word cannot bee decei-

Atthew Plaife, being demanded by the commiffary, if he might not be deceved, leeing he may be deceived that hat h gone to ftuddy all the dayes of his life?

Plante. Tes, I may be deceived, because I am a man: But I am sure Gods Word cannot bee decei-

ved.

John Hullier lightned of the Popilh Palery: and after but ned at Cambridge.

After hee was differented as the manner is, hee faid cheerefully: This is the joyfullest day that over I saw, and I thanks

700

je all, that ye have delivered and lightened me of all this Paltry,

Comming to the Stake, on Maundy-Thurlday, one fayd to him, The Lord strengthen thee. (Wherear a Sergeant bade him hold his peace, or he should repent it.)

To whom Hullier an swered, Friend, I trust, that as God hash huberto begun, so also bee will strengthen me, and sinish his Word upon me, I am bidden to a Maundy, whether I trust to got, and there to be shortly. God hath tayd the foundation, and I by his grate will end it.

Notes out of the History of Rose Allen Martyr.

This Rofe Allen was daughter to the Wife of one William Mount, whose house being befer the 7. of March, L. 4. 1557. the morning, being the first Sunday in Lent, by Sir Edmand Tirrel, Kiight, William Samuel, Baylisse of the hundred, dwelling in Colchester, &c. called to them (at length) to open the doore. Which being done, Sir Edmand Tirrel, with the rest of his company, came into the Chamber where the fayd Father Mount and his Wiredid lye, willing them to tile, for (ayd he) we must goe with us to Colchester Cassie: Mother

very licke, defired that her Daugue. migut first terch fome drinke, for the was (as the fayd) very ill ateafe.

Then he gave her leave, and bade her goe. So shee tooke a stone pot in one hand, and a Candle in the other, and went to draw drinke for her mother; and as she came backe agains, Tired met her, and bad her give

The Minney of Mart 180.

we her Parker and Mother good counfell, that they might ecome good Carholives.

Rofe, Sir Shapetheybeve a latter Letten She then I ; for the have the bely Glaft for their In bracker, who I soult will not fast fonthem to erre.

Time! Why are thou killing that minde, thou naughry hul-wife i Marry it is time to keeke to fuch Heretickes indeed. Roll, Sirwith that which you

call Herefie, doe I worthing Lord God I sell you emails

Tition of her Library on will burne Goffip with the reft

for company.
Role, NuSir, not for company
fake, but for my Christs fake, if for thee compelled thereunce, and ? hope in his moreies, if he call me tois be wit mable me to bear if So hee turning him to his company, faid, Sire, this Goffip will burne; doe yee not thinke it?
Marry Sir, proove her faid one.
L & Then 2000 Wat 152

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Witneffe william. Kendler, and Miltris Bright, who gave her Talve for the curing of it, lying at her boufe at Rumford, as the went up to London with o ther prifoners.

Tirrel taking the Candle from her, held her Wrift, and the burging Candle under her hand, burning croffe-wife over the backe thereof: to long till thevery finewes cracktalund der t In which time of his tyranuy, he faid often to her, Cry Whore, why, thou young Whore wile thou not cry? To which flice answered, That the badno canfe, there thanked God to cry, but rather to rejoyce: you (faid the have more cause to weep shew lif you consider the matter well. In the end, after the Sinewes brake, that all the house heard them, her thrull her away from him violently, and laid. Ha trong Whore thou fhame effe beath, the beauty Whore, with other vile words. But thee quicely luffering his rage for the time, faid, Have ye done Sir, what will you don't And he faid; Yes, and if thou thinke it be not well mend it.

Role

The Mileour of Marchine

2912

While the Role Alen was or ores fice cold a mend hers of the fact of the laid cru-THE PROPERTY OF THE PROPERTY O mannet of it, faying white one hand wis burning, I h A Pot in my other hand, mig boot logal him on the facework Florit would, for no w my other hand to let me though. But I thanke God, with all w heart laya (be) that I did it not. beingallo asked by another how the coold abide the paintfull burning of her band, layd That at the first it was some griefe unto her bus afterwards, the lowger the burned, the leffe paine flee felt or well-neere none at all.

Now

Now the this lande of crucilty thight not goe alone, as you have before, how have been the hardof Things Thingling, so he plaid the like pranke with a poote blinde Harper, as it was teltified by the relation of Valentine Dingles, sometime Gentleman to the sayd Bishops whose teltimony is this; Bishop Bonner having this blink Harper before him, spake thus unto him; Such blind abjects as thou art, doe follows fort of Heretical Preachers, but when they come to the feeling of the fire, they will be the first that will five from it.

To whom the blinde man layd, That if every joynt of him mere burns, yet he trusted in the Lord not to five

Then Bonner fignifying privily to certaine of his menabone him, what they should doe, they brought to him a burning cole, which cole be-

ing

The Mirrary of Marryrs.

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ing put into the poore mem hand, they stoked is full agains, and his washin band pittiously burned.

Count it trocading joy when you fall into divers computations.

Lizibeth Folker, a young Maiden, having tentence of condemnation read against her by Doctor Chader, who so wept in doing of it, that the reares trickled downe on both her cheekes difting up her hands and eyes unto heaven, with tervent prayer in an audible voyce, praying God that ever be was borne to see that most be fled and happy day, that the Lard had cann exher morthy to suffer 6, the testimony of Christ and Lord, sid sur, for kethy will, sorgive them that thus have done as airst meet

for they know not what she probes in In the tend laying her hand upon the Bateell, the told them all, That if they did not repent their wicked doings, and abtedly that very Barre, at the Day of Indgeneent, fould witness in gainst them, thus they had there that day shed innocens blood.

At her burning, having plucked on her Petricoate, fire would have given it to her Mother, (who kiffing her at the stake, exhorted her to bee strong in the Lord) which the wicked there present would not suffer. Therefore taking the sayd Petricoate in her hand, she throw it away from her, saying: Faremellast the world; sarewell, Faith: faremell Hope: And so taking the Stake in her bands the saydwelcome, Love.

When all fixe, (whereof the was one) were nailed to the Stake, and the fire about them, they clapped their bands in the

fire

fire for 103, in brough that the frander; by (which by estimation were, thou fault) or yed generally almost. The Lord strengthen them; the Lord comfort them; the Lord power his mercies upon them, with (ach words at was wonderfull to bears.

T. Notes out of the History of George Eagle, commonly called Trudge-over the World,

Being by his trade a poore Taylor, yet had he so prohtted in knowledge, by that which hee heard in King Edwards dayes, that in the dayes of Queene May, being cloquent, and of good atterance, he applyed himselfe in those needefull times to the practice of preaching, wherein hee setting all seare of may aside, went from place to place, where he saw most neede, and

did there most earnestly incourage and comfort them, somewhile not tarrying in this Towne, and yet in another peradventure some moneths toge-

ther, as occasion ferved.

For his unreasonable and immoderate going, hee was called Trudge-over Oftentimes he lay abroad all night without covert, spending the most part thereof in devour and carnest prayer. His dyet was fo above measure spare and slender, that for the frace of three yeares, he wied to drinks nothing but water, where since he was compelled through necallity in the time of perfecution? and perceiving afterwards, that by Gods providence his body profpered well enough with this dies he thoughest best still to mure himfelfe thereunt

When perfecution began to grow hot, this Eagle was fingled out among the rest of his Brethren, to bee chased by the

Blood-

Blood-bounds of that time informed that twenty pounds was by Proclamation (from the Queene) promited to him that could take him. Many being inflamed with the defire of this mages of iniquity, devided all the wayes they could, to betray the poore man into the hands of his enemies.

At length it happened at a Faire in Colcheller, upon Mary Collagatem, day, that he was espied, and had like to have beene surprized there, but that he estaged into a Grove, and feeld hard by, and so lay conched chosely among the Corne, from the violence of his enemies: informath that they were all, save one, deteated of their prey; but this one more crastry than his fellowes, climed up into a high Tree, thence to view and official income that he mighe see Engles it income.

This Proclamation went thorow 4. Shires, viz. Suffolke, Norfolke, E fex, and Kint. differ Providentials

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The poore man thinking all now fure enough, hearing no more noyfe abroad, role up upon his knees, and lifting up his hands, prayed unto God: which the larker perceiving, forth with came downe, and feized on his prey: who in the end was glad of a reward farre fhort of that which was promised.

Thus was hee brought (poore innecent) prisoner to Colebester, not without bitter lamentation made for him, in regard of the great lacke which the Church should have of him: From Colebester, within soure dayes, hee was sent to Chelms ford, where he abode all that night in devout prayer, not seeping, nor drinking, or cating anything but bread and water. The next day, hee was sent to London, to appeare before the Bishop, or the Councells, and after a certaine space

was brought downe againe to Gbelmsford to the Seffions, and there indited for Treafon (For a little before, it was ordained that if any friculd flocke together lecretly, above the number of fixe, they should be attached of treafon:) and was afterward drawne, hanged, and quartered, or rather butchered.

The order of the racking of Anne Askens.

B Ecaule (faith fhee) I confessed no Ladies nor Gentle women to bee of my opinion, that put me on the Racke, and thereon they kept mee a long time. And because I lay still, and did not cry, my Lord Chancellor and Sir John Baker, tooke the paines to racke mee with

with their owne hands, till I was nigh dead. Then the Lienrepant caused mee to bee looled from the Racke, I incontinently fwounded, and then they recovered me againe. After that, I late realoning with long houres upon the bare ground, whereas he with many flattering words, perswaded mee to leave mine opinion. But my Lord God, (Ithanke his everlatting goodnesse,) gave me grace to perfever, and will (Thope) doe anto the end. Then was I carryed in a Chaire to an house, and laid in a bed, with as weary and painefull bones as ever had rationt leb. Then my Lord Chancellour fent mee word, That if I would leave my opinion, I (hould want nothing sif-I would not I should forthwith goe to Newgate, and fo be burned, I fent him word againe.

gaine, That I would rather die, then breake my Paith.

An Answere to a Letter of Iohn Lacels, somewhat to the same effect.

OH friend most dearely beloved in God, I marvell not
a little, what should moove you to
judge in use so stander a faith as to
feare death, which to mee shall bea
the end of alt misery. In the Lord
I desire you, to believe of me no
such with ednesse. For I donot not
but God will to the end performe
his good work in me, which he hath
he can. I woder stand the Canacell begun, I under frand the Conneel is not a little displeased, that it should be reported abroad, that I was racked in the Tower. They say now, that they did there, was but to feare mee: whereby I percaive, they are ashamed of their uncomely doings, fearing much lest the Kings Majesty shold have information thereof. Wherefore they would no man should noy se it. Well, their cruelty God for give them.

Your heart in Christ lefus: farewell; and pray.

They would have it thought, they brought her to the Racke but to feare her, as above you have heard: but as Mafter Fax faith in another Narration a bout this businesse, the Chancellor and Baker to racked her (the Lieutenant in compassion of her weake sexe, refused to have it done) till her bones and joynts were almost haled and rent in funder.

Lands phartidade a negro attalant end Topics II also attaches income man production of the control of the end of the control of the control of the

destable a suppose Her

The Mirroue of Martyrs.

343

Her Confession written in Newgate, before the suffred in Smithfield.

Anne Askew of good money ry, although my mercifull Father bath given mee the bread of advertify of the water of afflictive on, yet not to much as not fine delerve sonfelle my felf here a funne before the Throne of his heavenly Majesty desiring bis goodpesse and mercy. And fora much as I am by the Law unright con ly condemned for an evildoer concerning opinions, Itake the same most merciful God of mine to record, who bath made beaven and earth, that I hold no opinions contrary to his most holy Word. And I trust in my merciful Lord, who is the giver of all grace, that be will graciously affift me against all evel opinions, phich are contrary to bu bleffed Word:

Word: For I take him to withese, that I have, and will to my lives end, atterly batts and abborre them, evan so the structure of my power.

To another of her Confessions - this hie under writes.

VRitten by mee Anne wither without death, not yet feareth his might, but as merry as one that is bound towards heaven.

A note conclaing her end and Marcyrdonie.

Slice being well borne, and therefore might have lived in great wealth and prosperity, if thee would rather have followed the World then

ther Chell; having beene now to cortured, that the could no ther live long in fogreat difirefie, nor yet by her adverfaries be suffered to due in feeret, the day of her extention
being appointed, as her extention
brought into Smithfield in a chaire, being unable to goe on her feete, by reason of her so extreame racking. And when stake, shee was brought unto the Stake, shee was ryed by the middle with a Chaine, that held up her body. When all things were thus prepared to the fire, Doctor Sheaton, who was then appointed to preach, began his Sermon. The Sermon being ended, Wrifely, Lord Chancellor, fent to Ann Afkew Letters, offering to her the Kings pardon, if thee would recant: Who refuling once to looke upon them, made this answer againe : That the came not thithir to deny ber Lord, and Mafter

UM

Mohan Than they reyed.

John Ladder who was burned with the layer words follow-

with quietne fe, I com mit the whole world to their often and Heardsman Jesus Obrist the only Sarrigur, and true Mellow; and I commend Soveraione Lord and Master the Kings Majesty, King Henry the Eighth, to God the Father, and to our Lord Lefus Christ: the Queene, and my Lord the Prince. mith shis mbole Realme, ever to the innocens and immaculate Lambe, that his blood may wasts and purific their hearts and soules from all iniquity and sinne, to the glory of God, and their own faluation. And bere I protest, that the

inmand part of my beart dark grove for this and I do ake not has to enten into the holy Takernacle which is above; yes, and there to be with Gudjer ever. Farewell in Chrise lefas,

Iobn Lacels, Servant late to the King, and now I trust to ferve the everlasting King, with the restimony of my blood in Smithfield.

Notes out of the History of Mistris Toyon Lewis, Martyr,

In the beginning of Queene Maries Raigne, thee went to Church as others did, and heard Masse: bur bearing of the burning of sweet Saunders, who suffered at Coventry, thee beganne to bee more heedfull, earnestly enquiring out the M2 cause

cause of his death; who he ring it was, because he refused to goe to Matte, the beganne to bee troubled in confession, in which differed the reforced to Mafter John Glover, Brotherio Robert Glover, Martyr, Cher house joyning to his) for comforr and influction. Infomuch, as being frontly after competled by the furioninelle of her Hinfband, to come to Malley Thee turned her backe upon it, which turned her to further trouble: but yet was delivered upon Bond of an Hundred Pannd, taken of her Husband, that ar a Moneths end fhee fhould come to Masse.

The Moneth being expired, her Husband would not by any meanes then adventure the forfeiture of his Bound, but, like a bloody Husband, delivered his owne Wife up into the hands of the bloody Bishop: who, finding her more front

front then before, to beginne withall, lent her to fuch a frinking prison, that a Maide which was appointed to keepe her company, fwounded in the fame prison.

She was often brought forth to bee examined before the Bithop, and at length to judgement, who demanding the reafon of her stiffenetie in her opinion, answered, I finde not the things you so math wise commonded in the word of God. Could I finde them there, I would with all my heart receive effective, and beleave them.

Billion. If thou will believe no more then is in the Scripture concerning matters of Roligion, thou art in a damnable case.

At which words, thee was wonderfully amazed, and being moved by the Spirit of God told the Bishop, shat his words were angody, and wicked

M a

She

Shee continued a whole twelvemoneth in ptilon, after judgement, being committed to a Sheriffe then lately chosen, who could not bee compelled in his time to put her to death.

[It is likly to be Sheriffe Hopkins, so whom Master Bradford writes, being afterward prisoner

in the Fleet 7

After that the writ was come forth for her burning, her cale was much lamented, being a Gentlewoman of very worthy

perts.

Now that her death might bring the more glory to God, and comfort to his people, thee was defirous to bee directed by certaine friends, touching the manner of her behaviour, when thee thould be put to the extremity: as for death, thee faid, thee did not greatly patte. The net splitting face of death doth not much affright me, when I be-

hold the amigble counten. Chriff my deare Savienr.

All that night before the foffered, the was wonderful cheerefull and merry, howbeit with great gravity; informch as the Majelty of the Spirit of God did manifelly appeare in her, which expelled the feare of death out of her heart; Thee' spending the night in prayer, reading and talking with them that were purposely come un-to her, for to comfort her with the Word of God, and and the

About a of the Clocke in the Morning, Sathan (Who ne ver steepeth, especially when death is at hand) began to hefter himselfebusily; shooting at her that firry Dare, wheremish he labours townund all such as have but defe once to bine; questioning with her, how the could tell that the waschofen to eternalt life, or that Christ dyed for her and deniv.

thousall that he died for thee?

With this suggestion, when the was required, they that were about her, counsided her to follow the Apolites example, Gal, 2, where hee faith, Christ loved me, and gave binefelf for me, Also, that her wocation was a manifest token of Gods love to her: especially that hely Spirit of God, who had shed such love of God such her heart, as it mas now her enely care to please him, Gre. By these and the like comforts out of the holy Scriptures, Sathan was put to flight, and she comforted in Christ.

About 8, of the clocke, the Sheriffe came to het into her chamber, faying these words, Mistris Lewis, I am come to bring you tydings of the Queenes please which is that you must live no longer but one boare in this worlds prepare your selfe dienesting therefore it standeth you in hand. At which words so sud-

denly cand to groffely intend by firch an Officer, thee was formewhat apalled, but one of but friends thending by, faid, Miltris Lewis, you have great cause to praise God, who will vouchfase so speedily to take you worthy to be a witherstore instruction and go bearer cord anto Christ, that he is used onely Saxious of the series onely

dhe which words of the spoken to har she said, Master the sife, Laurine sage is melame so mee, and Libanke my God, char he will make me morthy so adoenters my life in blog narrell,

the Stake, shee shewed such a cheerefulinesse, that it passed mans reason to conceive of being so well coloured in her face, and so patient, that the most part of them that had honest hearts did lament, and with teares bewaile the mor-

M 5 cileffe

Augustine Bernbere, discubler.

diele tyrany of the Rapillia

The Martyra feared not the lentence of death.

His appeares by the speech of one lobe Abyery who being asked of a Brother in law of his (comming to comforthim in the Guild-hall of Marmich) when the Bishop gave judge ment upon him, considering the terrour of the same No, said Noyes. I thanke God, Is found death no more at that time, then you or any man did, being it liberty.

* It was at Laxfield in Suffolke. When he should be burned, the fire in most places of the streete was put out, saving in one house, which was espeed by the smoalte issuing out from the toppe of the Chimney, to which place, Green the Sheriffe.

The Minroun of Managers

riffe, and his man went, and breaking open the doore, got fire, and brought the fame to the place of execution.

the place of execution.

When John North was brought to the Stake, he kneeled downe, and fayd the 50. Pfeline with other Prayers. Then they making trafte bound him to the Stake, to which being bound, her food which being bound, her food from the can do no more but feare him, who when he with killed, hath power taxoff both foods and body into everlaining fire.

A Faggot being fer against him by one Nicholas Caderan, then Hastler, the sayd John Noves tooke up the Faggot, and kissed it, saying, Blessed be the time that ever I was borne so come to this days.

by the dealers of

The Marries confesion chey were faved onely by the as merity of Christ.

brought to the States he knee

Hinappeares in Cicely Orsers who being brought
to the Stake, used these words,
Good people, I would you is sould
not abunke of me, what I belowe
to be saved, in that I offer my
selfs bereauto death for the Lords
langle; but I belower to be faved
by the death and passion of Christ;
and this my death is, and shall be
a wirnesse of my faith unto you all
here present.

The like speech used the aforesayd labe Noyer. Good people, bears witnesse, sayd he, that I doe beloove to be saved by the merits and passion of Iesus Christ, and not by mine owne deedes, &c.

This Cicely Ormes comming

to

to the Seake, layd her find on it, and fayd, Welcome the Croffe of Christ. Then after thee had touched it with her hand, thee came and kiffed it, faying stell come the sweete Croffe of Christ, and so gave her felfe to bee bound thereto.

After the termenters had put the fire to her. Ane faid My fould doth magnific she Lord, and my fairst rejoyaeth in Gold new Savyone; and in he faying. The fet her hands together right against berbrest, casting her eyes and head up-ward and so stoke and firely, till the very survey of her armes brast a sunder, and then they follows the yeelded her life unto the Lord as quietly as shy bad beene in a sum-ben, or as one feeling no paine.

In her examination before the Bilhops Chancellor of Normich, the fayd, If you be so defirem of my sinful stelled will be as ready to give it, by Gods grace,

12

in to good a quarrell and interest

God must have his due, and Cafer his an habit a bet seems the Investo Leville of Co

His was wifely observed by Thomas Spurdance, Martyr, who being by the Billion of Norwich called Hereticke and Traytor, aniwered, My Lord, I am no Traytor, for I have I thinke done better service to the Crowne Imperial of England than you. If you have to done, faith the Bishop then you would be obedient to the lawes of the Realme.
So am I, faid Spurdance: There

He was one of Queene Maries fer-Vants.

in no man alive. I shanke God can justly accuse me for disabedience to any civill lames. But you must consider, my Lord, that I have a soule and a body: my soule is none of the Queenes onely my body and my goods are the Queenes I muft

give

tive Godmy fouls and al that belengeth thereto; that is I must about the Law and Commandements of God: and mhofoever shalcommand lawes to bee obeyed contrary to Gods Lawes, I may not dol there, for losing of my souls, but sather, obey God then man.

Being carnellly orged by a Gentleman (upon the point of Judgement to bee given upon him) to play the wife mans pare and to lave his life, and for that e nd to choose who he would to confer withall, or to take a day; my Lord, faith the Gentleman, will give it you hee answered. If I save my life, then I shall be it, and if I lose my life for Christs sake, I shall find it in life everlating: And if I take a day, when the day commeth, I must say then even as I doe now, except I will they and there have him needeth not.

Well then, have him away, faid the Bifhop.

longerh thereto that is I am holog

Illiam Sparrow, Matery, being demanded of Honner, whether her would perfift and continue in his opinion or no ranswered. That hee would adding moreover. That which you may Lond, call Herefe, a good and godly. And if every barre of my bead were a man, I would burne them all, rather them go from the truth. See before the answer of John Ardley.

God will bleffe fuch as have the Popes curfe.

ave the toler when I think to

atil I mer flag she

Bonner having read the lentence against Master Richard Gibson, had this Answere: Bleffed (saith he) am I that

that am curfed (this day) at you hands we have nothing now, but, Thus will I For as the faith, fo it muft be. And no berefie it is to turne the truth of God into lyes and that dot you we maing the Bishop and hie fellower. enterings then would train to

What have Gods Temples to doe with I dols / the traces was no loss

After John Rough, a little before he was defgraded, sayd to Bonner, As touching your service now used, I utterly detest it, and if I should live as long as Methushelah, yet would I never come to Church to beare the abominable Malle.

main and xil

es before Queene Merry

The Angels Icorne Popery.

Argaret Meering, Martyr, being demanded whether shee would stand to her answers, answered, Tes, I will stand to them to the deaths For the very Angels of Heaven doe laugh you to soorne, in seeing the abominations you use in your Church.

Notes out of the History of Thomas Hudfon

T Homas Hadjon of Ailform
in Norfolke, by his occupation a Glover, bare such
good will to the Gospell of
Christ, in the dayes of King
Edmard the sixth, that two
yeeres before Queene Maries
Raigne,

Raigne, he learned to read English at the thirtieth yeare of

At the comming in of Queene Mary, hee was forced for a long time to flee into Suffolke, travelling from place to place : at length remining home to comfort his wife and children, and perceiving his continuance there to bee dangerous, hee and his wife devifed a place among the Faggots to hide himselse in, where he remained all the day in stead of his chamber, reading and praying continually, for the space of halfe a yeare; and his Wife like an honest woman, being carefull for him, used her felse faithfully and diligently towards him, though thee was of shreatned by one Berry, Vican of the Towne, and the Bihops Commissary, toburne her for not revealing her faid Hufbande constituent some chareto, Afrer

After which, Hadyon underfranding of it, waxed every day more zealous then other, continually reading and finging of P falmes, to the wonder of many, the people openly reforting to him, to heare his exhortations, and vehement prayers.

Walking abroad for certaine daies in the Towns, continually crying out of the Papilts abomination; comming home to his house, he face him to wneupon his knees, having his booke by him, reading & linging Plaines without cealing, for three daies and three nights, refusing both meate and talke, to the wonder of many.

The Constable comming to his house by breake of day to take him, Aprill 22, Anno 1918, when he saw them come, said, welcome friends, melcome Toube they that hall leade me to Christ. I thanke God therefore, and the Lord enable mee thereto, for his

mercies

mercies fake. For his defire was, and ever hee prayed if it were the Lords will, when her wight suffer for the Gospell of Christ.

Being asked by Berry, the Committee what whe Satrament of the After was, & white there he believed not in it? he answered, what is was normed more what we to before fairth he in the Charles or as post of the Charles of the Charl

Berry Dolt thou not belowe the Malle parts a way funded w Haddon, No. God forbid, ibis a patched monfter, and a diffusion

Puppet, coc.

Being asked of him, whether he would recant of no? answered, The Lord forbid, I had rather dye many deaths, then doe so.

Flower Comment

The Beef you bear and

Nathers marke

Bloody

Bloody Benjera 11.103

rates. Es bu defrenu

Bonner in speaking to one Bloody Bonner: A vengance on you all, I would faine be rid of you, but you have a delight in butning. But if I might have my will, I would sown p your mouthes, and put you in sackes, and drowne you.

Verses made upon Bonners Pic-

M Vse not so much
that Natures worke
Is thus deformed now,
With belly blowne,
and head so swolne;
For I shall tell you how,

This

This Campiball, and and establish the object of Flace, of the Three builded Marryes flew. They were his food, of the flaced fablood, as they were his food, of the flaced fablood faced fat, of the blood faced fat, of the boundary below, and of the boundary be fat fat, of the boundary be fat the boundary fat, of the boundary the boundary flaint, in time repens, fine thou vanft not.

The Papilts affirmed that Christ had two bodies.

A Lice Priver (of whom mention was made before) reasoning with the Do-

ctors about the Real presence, and to that end being present with these words. This is my body, they demanded whether God was not omnipotent, and therefore able to performe that he spake? The answered, that they were indeede the Words of Christ, and that he was able to performe what he promised; but I pray you suith she, was a bread which bee gave he Disciplents.

Detter No, it was his body.
Deiver Then it was his body

they did eate over night.

Doctor. Yea, it was his body. Driver. Why, what body was it then that was crucified the next day?

Doller, It was Christs body,

Driver. Hom could that bee, when his Disciples had eaten him up over night, except he had two bodies, as by your augumet he had? One they dideate over night, & another was crucified the next day.

Such

Such a Dottor, such Dottrine. Be you not assumed to teach the people that Christ had two bodies? In Luke the 12, it is said, Christ tooke bread, brake it, or gave it to his Disciples. Saint Paul, I. Cor 1 I saith, As oft as yee shall eate this Bread. Wherefore I marvell ye blush not before all this people, to lye so manifestly as ye doe, or

The papists would not suffer the martyrs to pray.

A Lexander Gouge, her fellow Martyr, being both of them in their prayers at the place of execution: Sir Henry Doyell then Sheriffe, was very much offended with them, and willed the Bailife of Ip/wich to command them to make an end of their prayers: They kneeling upon a broome faggot, the Bailife came to them,

com

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b

commanding them to make an end, saying, On, on, have done, have done, make an end, naile them to the Stake. Yet they continued in prayer.

Then the Sheriffe sent one of his men to bid them make an end. Gonge then stood up, and said to the Sheriffe, I pray you, Master Sheriffe, let us pray a little while, for we have but a little while to live here.

Then said the Bailife, Come off, have them to the fire. Why, said the Martyrs, will ye not suffer m to pray?

Away, faid the Sheriffe, to

Well, Master Sherisse, Said Gouge, take beed how you sorbid prayer: For if you sorbid it, the vengeance of God hangeth over your head.

Being chained to the Stake, and the Iron hoope being put about Alice Drivers necke: Oh, said she, here is a goodly necker-

cher:

cher : bleffed be God for it.

Then divers came and tooke them by the lands as they were bound, standing at the Stake. The Sheriffe cryed, Lay hands on them, Lay kands on them. With that, a great multitude ranne to the Stake. The Sheriffe seeing that, let them alone: so that there was not one taken.

They that beleeve, must

The like godly zeale of the faithfull towards the Martyrs of Christ, is thus mentioned in the Story of Master Bentham. At what time the 7. last that were burned in Smithfield, were condemned and brought to the Stake to suffer, there came downe a Proclamation from King Philip and

Queene Mary, being twice pronounced openly to the people; first, at Newgate, then at the Stake, where they should suffer, straitly charging and commanding, that no man should either speake to them, pray for them, or once say, God

helpe them.

It was appointed before of the Godly there standing together, which were a great multi tude, that fo foone as the Prifoners should be brought, they should goe to them, to imbrace and comfort them: which they did; for, as soone as the faid Martyrs were comming toward the place in fight, being brought with Bils and Glaves as the custome is, the godly multitude & Congregation, with a general sway, made towards the prisoners in such manner, that the Bil men & other Officers, being all thrust backe, could nothing doe nor any thing come nigh. So the

the godly people meeting, imbracing, and kiffing them, brought them in their armes unto the place where they should suffer.

This done, and the people giving place to the Officers, the Proclamation with a loud voice was read to the people, as is before mentioned. Mafter Bentham , the Minister of the Congregation, not sparing for that, but as zeale and Christian charity moved him, and feeing the fire fet to them, turning his eyes to the people, cryed, and faid, We know they are the people of God, and therefore we cannot chuse but wish well unto them, & fay, God frengthen them. And so bouldly hee faid, Almighty God, for Christs fake, strengthen them. With that, all the people, with a whole confent, and lond voyce, followed and faid, Amen, Amen. The noyle wherof was fo great, and the cryers thereof fo many, that the Offi-N 3 cers

If these should hold their peace, the stones would speake. Luke 19.

cers could not tell what to lay, nor whom to accuse.

Images, Whores.

Ne Prests wife, of whom made bemention was fore, entring into Saint Peters Church in Exeter, beheld a Dutch-man (expert in Trade) how he made new nofes to certaine Images, which were disfigured in King Edwards dayes : What a mad man art thou (faid she) to make them new Nofes, which within a few dayes shall all leefe their heads? The Dutch-man tooke it ill and shee said unto him, Thon art accurred, and so are thy Images. He called her Where. Nay faid Thee, thy Images are Whores and thou art a Whore-hunter: for doth not God say, You goe a whoring after strange gods, figures of YOUT Your owne making, and thou art

God is a friend most faithfull.

Being offered to have her life spared, if shee would recant; Nay, that will I not, said she: God forbid Isbonid lose the life Eternall, for this carnall and short life. I will never turne from my heavenly Husband: from the fellowship of Angels, to mortall children: and if my Husband and children be faithfull, then am I theirs. God is my Father, God is my Mother, God is my Sister, my Brother, my Kinsman: God is my Friend most faithfull.

Her Judgement being read, which was, that she should goe thence to the place of execution, and there to be burnt with slames, till shee should be

N4 con-

consumed shee listed up her voyce, and thanked God, saying; I thanke the Lord my God: this day I have found that which I have long sought. In the flames she cryed, God be mercifull unto me a sinner, God be mercifull unto me a sinner.

Short Notes souching Mafter Bradford.

IN Prison (after he was condemned to dye) he preached twice a day continually, unlesse sicknesse hindred him.

Preaching, reading, and praying, was all his whole life.

He did eate but one meale a day, and that sparingly. In the middest of Dinner, he used oft to muse, having his Hat over his eyes, from whence commonly trickled plenty of teares.

teares, dropping on his tren-

Very gentle hee was to man and childe.

He slept commonly not above foure houres in the night.

He continually studied up-

He counted that hour not well spent, wherein he did not some good, either with his pen, study, or by exhortation, &c.

His manner was to keepe to himselfe a Catalogue of all his grosself sinnes, which in the dayes of his ignorance he committed, and to lay the same before him, when he went to prayer, &c.

Such continual exercises of conscience, here had in private prayer, that here did not count himselfe to have prayed to his contentation, unlesse in it her felt inwardly some smiting of

N 5 hear

heart for finne, and some healing of that wound by Faith; feeling the saving-health of Christ, with some change of minde, into the detestation of sinne, and love of obeying the will of God,

Hee contented not himselfe to pray publikely within the Colledge, nor privately with his Pupils, but after repayred to his owne secret prayer by himselfe; being wont to say to his familiars, I have prayed with my Pupils, but I have not yet prayed with my selfe.

Being oft sollicited by Master Mart in Bucer, (that man of God) to whom he was right deare, to bestow his Talent in Preaching: Bradford would alwaies answer, that he was unable to undertake that office for want of learning. To the which Bucer was wont to reply, saying, If then have not fing Manchet bread, yet give the poore

poore people Barley-bread, or whatsoever the Lord bath committed to thee.

The Martyrs were in Prison, till they were imprisoned.

A note touching his flacin

Mafter Sannaers formerly mentioned, seeming to be some what troubled in himselfe about the Broyles which were like to ensue, by reason of the change of Religion in Queene Maries dayes; a friend of his asked him, how he did? In very deed, (saith he) I am in prison, till I be in prison: meaning, that as soone as he should be imprisoned for preaching the truth, then his minde would be inquiet, and not till then.

respectively.

Marther than devine the distribution of the control of the control

A note touching his frailty and Faith.

T that wofull change of A Religion in the beginning of Queen Maries Raigne, Mafter Saunders was much perplexed in himselfe what to doe in the middek of fo great dangers : infomuch that in appearance he was likelier for feare to have betaken him to his heeles, then to have flood (as in the end he did) fo manfully, to his tackling: in which distresse, Doctor Pendleton, notohely a learned man, but an earnest Preacher of GODS Word in King Edwards dayes. tooke upon him to comfort Master Saunders, that he should not now cowardly leave his Flocke, when he had need rather to defend them from the Wolfe:

Wolfe: neither having set his hand to Gods Plough, now to start aside, and give it over, but to give his life for his Sheepe, need so now requiring. Further adding, What man (saith he?) bee of good comfort, take a good heart unto you: you see what a great masse of sless I carry about me, (more came there is therefore a great deale for me to feare, then for you) yet will I see the uttermost drop of this grease of mine melted away to nothing, before I will forsake God and his truth.

Mafter Samders tooke this his exhortation in good worth, but for all that felt in himselfe small stomacke to burne: yet in the end, consented with the other (though faintly) to joyne with him in professing the Gospell. But being both of them come to London, behold a great change! This poore, feeble, and fainthearted Samders tooke heart

to him, & feeking for strength from God in the humility of his Spirit, he boldly preached his Master Christ againe, and constantly set himselfe to the beating down of the Doctrine of Antichrist. Whereas the other more stout (as it seemed) in words then in true valour, became in the end a stat Revolter from the Truth, and a salle Runagate from Christ and his assisted Church.

Being conveyed by the Queenes Guard downe to Coventry, to be burned, and comming the first night to Saint
Albones; one Master Grimoald
was permitted to speake with
him: to whom Master Sannders having given a lesson meet
for his lightnesse and inconstancy, he tooke a cop into his
hand, and asked him, is hee
would pledge him of that
Cup, of which he would begin to him? Grimoald, by his
shrug-

shrugging & shrinking, shewing what he was, said; Or that cup which is in your hand, I will pledge you, but of that other which you meane, I will not promise you. Well, said Master Saunders, my deare LORD IESVS CHRIST hath begunne to me of a more bister Cup they mine shall be, and shall I not pledge my most sweet Saviour? Tes, I hope.

The Bishop of Winchester, telling of him, that within 7. dayes hee should heare more; (meaning of his burning) he made the Bishop this answer, Welcome be it, whatsoever the of Godshal be, either life or death: For, I tell you truely, I have learned to dye. But I export you to beware of shedding of innocent blood. Truely it millery. In a Letter of his relating these very words he addes; Ab, Ab, Puer sum, nesciologui: I am a Childe, I cannot speake.

Being

Being come to Coventry where hee was to be burned, a poore Shoomaker who was went to serve him with shooes, came to him after this manner, and said, O my good Master, God strengthen and comfort you. Gramercies good Shoomaker, said Master Saunders, I pray these to pray for the high Office, that ever was appointed to it, but my gracious God, and deare Father u able to make mestrong enough.

A note shewing the manner how God called him to the Ministery.

His bringing up from his youth was in learning, fo as being put to Schoole, he was thence chosen Schooler of the Kings Colledge in Cam-

bridge:

bridge : where in fhort time he profited very much in learning. After he had left the Vniverfity, to returne to his Parents, he meant, upon their ad vice, to become a Marchant, in regarde he had a good portion left him. At his comming to London, he was bound Prentice with Sir William Chefter, who afterward chanced to be Sheriffe that fame yeere that Sannders was burnt at Coventry, But in this estate hee did not long continue; for fo mightily did the Lord then worke in his heart, that hee could finde no liking in that vocation, but would ever and anon be withdrawing himselfe secretly into fome corner, falling into his folitary lamentations.

His master hearing his Servane thus lamenting alone, brake with him touching the cause thereof: who perceiving his minde to bee wholy

addicted

addicted to his Booke and spiritual contemplations (like a good man) acquainting his friends with it, gave him his Indentures, and set him free.

Shortly after, he returned agains to Cambridge to his former Studies, where, to the knowledge of the Latine, hee coupled the study of the Greeke and Hebrew Tongues: and thus bending his minde to the reading of the Scriptures, he began to furnish himselfe for the Office of a Preacher, &c.

Certain Notes touching William Tindall, Marty r.

T Ouching his Translation of the New Testament into English, hee thus writes to Iohn Frith, I call God to record against that Day, in which we shall appeare

appeare before our Lord Iefus, to render a reckening of our doings, that I never altered one syllable of Go's Word, against my coscience, nor would doe this day, if all that is in the earth, whether it be honor, pleasures, or riches, might be given me, &c.

Moreover (saith hee) in the same Letter, I take Godto witnesse to my conscience, that I desire of God to my selfe, no more in this World, then without which I cannot keepe his Lawes. Iudge (Christian Reader) saith Frith whether these words bee not spoken of a faithfull, cleare, innocent heart.

His two play-dayes:

" (as God kap vech

He referved or hallowed to himselfe two dayes in the weeke, which hee named his dayes of pastime? and those those were Munday the first day in the weeke, and Saturday the last day in the weeke : on the Munday hee visited all fuch poore men and women as were fled out of England (by reason of persecution) into Antwerp, and those (well understanding their good exercifes and qualities) he did verily liberally comfort and releeve and in like manner provided for the ficke and difeafed. On the Saturday hee walked round about the Towne in Antwerp, feeking out every corner and hole wherein hee fuspected any poore person to dwell (as God knoweth there are many) and where he found any to bee well occupied and yet ouer burthen'd with children, or else were aged, or weake, those also he plentifully releeved. And thus he fpent his two dayes of pastime, as hee called them. And truely his Almes

almes was very large : lo it might well be; for his exhibition that he had yeerely of the English Marchants was most part hee bestowed upon the poore, as is aforefaid. The rest of the dayes in the weeke, hee gave himselfe wholly to his Booke, wherein most diligently he travelled. When the Sabbath came, then went hee to fome one Marchants Chamber or other, whither came many other Merchants : and unto them hee would reade fome one parcell of Scripture, either out of the Old Teftament, or out of the New, the which proceeded so fruitfully, fweetly, and gently from him; (much like the writing of Saint John the Evangelist;) and likewise after Dinner, he fpent an houre in the same manner, fo as it was a heavenly comfort and joy to the the audience to heare him.

The Flesh lusteth against the Spirit, Gal. 5.17.

George Tankerfield sitting before a fire, a little before his burning at Saint Albones, after hee had put off his Hose and Shooes, stretched out his Legge to the slame; and when it had touched his foot, he quickely withdrew his Legge: shewing how the Flesh did perswade him one way, and the Spirit another way.

Flesh. The Flesh said, O thou foole, wilt thou burne, and

needeft not ?

Spirit. The spirit said, Be not afraid, this burning is nothing to eternall fire.

Flesh. The Flesh said, Doe not leave the company of thy friends,

friends, and acquaintance which love thee, and will let thee want nothing.

Spicic. The Spirit Said, The Company of Issue Ckrist and his glorious presence, doth farre exceed all slessly friends.

reflection of thou maist, if thou wilt, live yet much longer.

Spirit. The Spirit said, This life is nothing to that which is to come, which lasteth for ever.

Of some that were saved by Gods providence.

Ohe Alexander Wimhurst, being brought into Clumies house in Pater-noster-row to be carried thence to the Lollards Tower out of hand, it so hapned, that Clumie, his Wife, and servants, were all at that time

time fo busied, as that they wanted leifure to locke up their Prisoner. In the Hall where Alexander fate, was a woman, whose Husband at that time was in for matter of Religion, who perceiving the advantage the man had of escape : A lack good man, faith fhee, if you will, you may get you out of your enemies hands, for here is none to looke unto you. God hath opened to you a way of deliverance, lose not the opportunity, if you be wife. With these and such like words being perswaded, he stepped out of the doores, walking foftly in the street, fo that if any had followed, he might have beene recovered againe. But as it feemed, the Lord had a special I hand in this worke, in preferving the poore man from being further touched or hure of his adversaries. TOWN TO THE PAST OF THE

Thomas

wilsh Thomas Brick. 21611 A

tance of long Flanc His Brice being in the house of one John Scale, in the Parish of Horting, and the Bailife with other Neighbours comming in, fent by Sir John Baker, to fearch for him and to apprehend him, knowing allo perfectly his Rature, and colour of his rayment, yet had no power to fee or know him, Randing before their faces. So wonderfully did the Lord blinde their eyes, that asking for him, and looking upon him; yet not withflanding, hee quietly tooke up his Bookes and fo departed the house, without any hand laid upon him.) mor in ell met more Use son films gods.

in a grain in

A note touching the deliverance of John Hunt and Richard White.

T what time they were Dimprisoned in a low Dungeon in Salisbury, condemned to'dye, and the Writ for their burning came downe to the Vnder-Sheriffe (who indeed burnt the faid Writ, faying, he would not be guilty of these mens bloods) they, according to their usuall manner, fell to Evening prayer, who kneeling together, as they should begin their Prayer, fell both of them on a sudden to fuch a Arange weeping and tendernesse of heart (but how, they could not tell) that they could not pray one word, but fo continued a great space, burfting out into teares. After that

that night was past, and the morning come, the sirst word they heard, was, That the Chancelor, their great enemy, was dead. The time of whose death they found to be the same boure, when as they fell into such a sudden weeping: and so in Queen Elizabeths time were both set at liberty.

A Christian man after the Popes making, defined.

give to the bushes for each

First, to bee baptized in the Latine tongue, then confirmed by the Bishop: the Mother of the Childe to be purified. After he is come to yeeres of discretion, then to come to Church, to keepe his Fasting dayes, to fast the Lent, to come un ler Benedicité, that is, to be confessed to a Priest, to do his Penance, at Easter to take his Rites, to heare Masse, and Di-

2 . vine

vine letvice, to let up Candles before Images, to creepe to the croffe, to take holy Bread and holy Water, to fast the Ember dayes, Rogation dayes, and Vigils, to keepe the Holidayes, to pay his Tithes and offering dayes, to goe on Pilgrimage, to buy Pardons, to worship his Maker over the Priests head, and to obey his Lawes, to receive St. Nicholas Clarkes, to have his Beads, to give to the high Altar, to take Orders if he will be a prieft, to fay his Mattens, to fing his Maffe, to lift faire, to keepe his Vow, and not to marry: When he is ficke, to be anneeld, and take the Rites of holy Church, to bee buried in the Church. to be fung for, to be runge for, to be buried in a Friers cowle, to finde a foule-Prieft, &c.

Looke now, good Reader, upon this definition and tell mee what Faith or Spirit, or

what

what working of gods grace in all this doctrine is here equired. The Lord Iefus give the true light of his Gospell to shine in our hearts, Amen.

slipe words of seating.

The church increaseth by per-

and made, being nound in Nd that none can terrifie or remove us which beleeve in Iefus, by this it daily appeareth; for when wee are flaine, crncified, caft to wilde beafts, into the fire, or given to other torments, yet we goe not from our confession : but contrany, the more cruelty and Saughter is wrought against us, the moe they be that come to piety and faith by the Name of lefus one otherwife, thenit a man cut the Vine-tree, the better to grow. For the Vinet tree planted by god and Christ 0 3

Iustin.
Martyr, in
Dialog.
cum Try.
pheo.

The Mirrour of Martyrs.

Christ our Saviour, is his people and at a rate ob sint the n

The words of Ignatins.

That is, the company or band of Souldiers

Rom Syria to Rome had I a battaile with beafts , as well by Sea as by Land, both day and night, being bound in the midst of 10 cruell Libards. which, the more benefit they received at my hands, became fo much the worfe unto me. But I being exercifed, and now well acquainted with their injuries, am taught every day more and more, but hereby am I not yet justified. And would to God I were once come to the beafts which are prepared for mee, which also I wish, with gaping mouthes were ready to come upon mee; and if they will not, unleffe they be provoked, I will then enforce them

them against my selfe. Pardon me, I pray you. How much beneficial it is to me, I know, now I begin to bee a Scholler. I force, nor esteeme any visible things, nor yet invisible, so that I my obtaine Christ Iesus. Let the Fire, Gallowes, devouring of wilde beasts, breaking of bones, pulling as funder of members, bruning or pressing my whole body, with the torments of Hell it selfe, come upon me, so that I may win Christ.

Polycarpus, a faithfull Servant of Christ, his Lord,

The Procon full being earneftly in hand with him,
faid, Take thine Oath, and I
will discharge thee: Desie
Christ. Polycarpus answered,
Fours-score and sucgestives have I
0 4 beend

beene his servant, yet in all this time he never bath so much as once burt me: How then may I peake ewill of my King and Soveraigne Lord, who hath thus preserved me?

This Polycarpus at a certaine time meeting Marcion the Heretike, who said unto him, Doest thou not know meet Yes, said Polycarpus, I know thee to be the first begotten of Satan.

Lawrence tormented on the fiery Gridiron.

A Fter many cruell handlings, this meeke Lambe was laid, not on his fiery bed of Iron, but on his foft bed of Downe. So mightily God wrought with his Servant Lawrence, so miraculously God tempered his elem entof fire, not a bed of confuming paine, but a Pallet of nourishing rest was it unto Lawrence. Not Lawrence, but the Emperour might feeme to be tormented; the one broifing in the flesh, the other burning in the heart. When this triumphant Martyr had beene pressed downe with fire-pikes for a great space, in the mighty Spirit of God hee spake to the vanquished Tyrant:

This lide is now roafted enough, Turne up, O Tyrans great, Affay, whether roafted or raw Thou thinks the better meet.

An example of the godly, to flye the fociety of the wick-

A S Saint Iohn the Evangelist entred into the Bath at Ephesus, to bathe himselfe, understanding that Cerinthan O 5

The Mirrour of Martyrs:

the Heretique was there, suddenly leaped out unbathed, saying, Let us flee hence, lest the hous, fall on our heads, wherein Cerinthus, the Enemy of the Truth, bathes himselfe.

A memorable speech of Saint

Being sollicited by certaine Courtiers to spare his life, and dissemble his Religion; he answered, That in so hely a cause there needed no deliberation.

Another mas

A Christian Souldier may dye, but can never be over-

Mile entred into the Back! c Pobles, to backs hinted a decisate in that Connibus

A note of Arbanafins.

range decimion of the

A Thunasim being threatned to dye by Inline the Emperour, and newes thereof being brought him by the Christians, not without great lamentation, entreating him to me some meanes for the safegard of his life, he, with a prophetical spirit, answered, Be ye not careful nor sad concerving this, for it is but a little Cloude, which will vanish away farthmith.

A note of one Theodore mentioned by Eufebine.

thought I love yourg man, who,

This Theodore was to cruelly beaten by divers tormentors, that they continued from from morning to night; fuch a fast was never scene. The whileft, this holy Marcyr, with a smiling countenance, fung Pfalmes. When Salupins, (whom the Emperous Inlian had fet on to sperfective the Christians) saw it, and that his cruelty nothing prevailed, hee returning, made report thereof to the Emperour, faying, That if he deale thus with them, inwould turne to their glory, but to his shame. Afterwards, we faw this Theodore in the City of Alexandria, askeing him, What paine he felt in being thus beaten? Limbe on none at all, faid hee: for mee thought I faw a young man, who, with a white cloth, wiped away the Sweat from my face, which gave me such sweet refreshing, that I mas forry when they gave over tarmenting me. sold viers signitors, that they otherioued

200 death of the comprehensive

The zeale of aChristian wo-

and the man length of the

He Emperour Valencius had commanded his Provolt Marshall, to banish all good Christians out of the Land, whereof there were exceeding many; who feeing them afterwards by troopes to affemble together, was fo displeased thereat; that hee ftrucke the Provoft, for not ridding the Country of them, as he was commanded. The Provoft (though a Pagan) loth to wrong the Christians, Tent them word fewerly in the night, of the Emperours difpleasure, that they might the better thift for themselves, left further cruelty were executed upon them. Earely in the morning, he, with his officers,

The Mirrour of Mortyrs.

cers, came, making a great ftir, of purpose to feare them, but without doing them any hurt. Being come to the place, hee was wonderfully aftonied; for infinite others, from all parts, were affembled to them, fearing left their Brethren should fuffer without them. Among the reft, behold, a Woman, hafling fo fast towards them, that shee came all unready, bringing her little Child with her in her armes, who rushing. in amongst the Souldiers, were forced to let her passe by. Which the Provost observing, caused the Woman to bee brought before him, asking her. Thou wretched mom an, whither hastest thousafafast? I am hasting (faith the) to the place where the multitude of Christians are met together. But knomests hou not (faith be) that the Provost is now going thither to put them al to the (word ? I know it well, faid the Woman,

Woman, which makes me peaft thitherward fo fast, that I may take part with them of it, But whither (quoth the Provoit) carrieft thou thy little Infant? Even this ther also, (replyed the Woman) that it, with my felfe, may obtaine the Crowne of Martyrdome. At the hearing whereof (like a wife and modest man) he commanded his Officers to returne, and himselfe presently posting to the Emperours Palace, tolde him this whole difcourse, adding thereto, Thou mailt, if thou wilt, take away. my life, but to execute thy commandement, I dare not. And by this meanes, the Emperours wrath was appealed.

The zeale of Folyenipus, menti-

wer Breneth to come to

VVHen he had hearde of any strange doctrine broached

broached by any, he was wont to stop his eares, saying, Ab my God, why hast thou reserved me to these times? And would presently goe his way.



A row of short Sentences used by Forraine Martyrs at the time of their deaths,

Polycarpus requires to stand at the Stake untyed.

Let me alone, I pray you (faith the) as I am: for he that gave me strength to come to this fire, will also give me patience to abide in the same without tying.

A

A speech of Ignation the Martyr, when he heard the Lyons roaring.

I Am (saith he) the Wheat of Christ, I shall be ground with the seeth of wild Beasts, that I may be sound pure bread.

Thomas Sampall.

Being offered a Pardon in the middest of the fire, said: Ob, now that I am thus far on my journey, binder me not to simil my race.

Hierome of Prague.

Make (faith he) the fire in my fight: for had I feared it, I had never come his ber.

Christo-

Christopher Marshall of Ant-

I was (saith he) from eternall, a Sheep destinated to the slaughter, and now I am going to the Shambles: Gold must be tryed in fire.

Castalia Rupea.

You may throw my body from this freep hill, yet will my sould mount upward againe: your blafphemies more offend my soule, then your torments doe my body.

Peter Berger.

See the Heavens open to receive me: And beholding the multimultitude at the Stake, said, Great is the Harvest, Lord, send Labourers.

Constantine.

He with other Martyrs, being carryed to execution in a Dung-cart: Well, (faith he) yet are me aprecious Odom, and sweet savour to God in Christ.

Francis Sauromanus, a Spaniard.

Vorke (faith hee) your pleasures on my body, which you have in chaines your Captive: but my soule is even in Heaven already, through faith and hope; and upon that Casar himselfe bath no power.

Inkn

multitude ac taé Stake

Iohn Burger, wooda.I

A Frier offering him a wooden Crosse at the Stake: No, faith he, I have another true Crosse imposed upon me which now I will take up: I worship not the worke of mans hands, but the Sonne of God: I am content with him for my onely Advocate.

Martine Hyperius.

OH what a difference is there, faith hee, betwixt this and eternall fire? who would shun this, to leape into that?

treased alrease concept

of the same was the same

ma fortake now me left I for

George Carpenter

A Ll Bavaria, saith he, is not so deare to me, as my Wife and children, yet for Christ's sake I will for sake them cheere sully.

Adam Wallack a Scot.

Nes and due to their faither

TO a tempting Frier: If an Angell should say as thou doest, I would not believe him. Is the fire ready? I am ready; Lee no man be offended; no Disciple is greater then his Master.

Ame de Burg.

I Nthe middest of his sufferings, hee had this speech

The Mirrour of Martyrs.

Lord, for sake not me, left I for-

Adolphus Clarebachius:

Beleeve there is not a merrier heart in the World at this infrant then mine is: Behold, yee shall see me dye by that faith in which I have lived.

Giles Tilman.

A rew W Challes See

Being urged to utter what he beleeved of Purgatory: Purgatory and Hell, faith he, I leave to you, but my hope is directly to goe into Paradise: neither feare I this great pile of Wood, whereof some might have beene spared to warme the poor, but will passe thorow it purged to my Saviour.

Peter

carrie of his dignity :

Teter Bruce.

Thanke God, my broken legge suffered mee not to flye this Martyrdome.

Christopher Fabrianus.

First bister, saith hee, then swittery when I am dead: every drop of my blood shall preach Christ, and set forth his praise.

Lewis Marsake, Knight.

HE seeing his other Brethren goe with Halters about their necks, which they would not offer to him, because cause of his dignity: Why, I pray you, said he, doe you deny me the badge of so excellent an order? is not my cause the same with theirs? Which obtaining, hee marched valiantly to the Stake with them.

Simeon Laene.

Seeing one Silvester, his Executioner, comming towards him, said, Never san I marin all my life, whose approach was better welcome to mee then thine. So cheerefully tooke hee his death. Silvester amazed at it, left his Office, and became a Convert, and a Christian himselfe, and went to Geneva to bee further instructed in the Gospell.

about their necks, which they

Kilian, a Dutch Schoole-Master.

TO fuch as asked him, If he loved not his Wife and Children? Yes, faid he, if all the world were Gold, & were mine to dispose of, I would give it all to live with them, though it were but in prison: yet ia my Soul, and my Lord Christ, dearer to me, than all things what soever.

of gue to Giles Verlit.

Ove of my asses (saith bee)
Shall arise inummerable
Christians.

1

Francis

e

Francis Culver.

V Nto his two Sons massacred together with himselfe, he hash these words, Sheepe we are for the slaughter; this is no new thing: Let us follow millions of Martyrs, through temporall death, unto eternal life.

Philip de Laues, a Gentle-Woman.

the problem of the in the Sound and

Being required to give her Tongue to be cut out, answered, Seeing I doe not flicke to give my whole body, shall I refuse to give my tongue? No, No.

CONNECTED SOMETHING

A note of John Badby, Taylor, burnt in a Tun in Smithfield.

7 Hen the Tun was put over him, and the fire put to him, feeling it, hee cryed Mercy, calling belike upon the Lord. The Prince being by, commanded the Tun immediatly to be taken away, and the fire to bee quenched, the Prince asking, If he would now forfake his Herefie, and turne to the faith of the holy Church? which if hee would doe, hee should have goods enough, promising him a yeerely stipend out of the Kings Treasury, so much as should content him.

But this valiant Champion of Christ, neglecting the Princes faire words, as also contemning all mens devices,

2 conti-

er

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ye

continued unmoveable in his former minde. The Prince commanded him straitway to bee put again into the Pipe or Tun, telling him, he must not henceforth looke for any favour. But bee being nothing at all abafhed, persevered invincible unto the end; not without a great and cruell battell, but with much more triumph and victory, the Spirit of Christ having alwayes the upper-hand in his Members and Martyrs, maugre the fury, rage, and cruelty of the world. His word at his death was, Mercy, Lord lefus Christ, Mercy.

Notes out of the writings of William Thorp.

The properties of Truth.

Soothfastnesse and Truth
have these properties, that
where.

where-ever they be opposed, they have a fweet fmell. And the more the enemies relift it, the greater fweet favour commeth thereof. Which heavenly fmell will not vanish away like fmoake in the winde, but will descend and reft in some cleane soule, that thirsteth thereafter.

The Archbishop Thomas. Arundell urging him to take his Oath, That hee would accuse all such as hee knew suspected of Heresie and to give in their names, hee answered :

Sir, if I bould confent to you berein, I Bould be every Bisbaps Spie, and Summoner of all England. Yea, Sir, many men and momen might justly say, unto my confusion, that I were a Traytor both to God and to them.

red : Heart options a O. the their P 2 offers will The

The Christian obedience of the Lord Cobham.

Being counfelled by King Henry the fifth to submit himselfe as an obedient Childe to his holy Mother the Church, he made this answer, You, most worthy Prince, saith he, I am alwaies prompt and willing to obey, next unto my eternal God, submitting thereunto, as I have ever done, all I have, either of goods or life: but as touching the Pope and his spiritualty, I owe them neither suite, nor service.

Out of the Letters of Master Iohn Hus.

TO a certaine Priest hee thus writes, Against slessly lusts,

lusts, preach continually all that over you can, for the which the sless of Christ did suffer.

To another: I heartily define you, be not greedy in seeking after Benefices. And if you shall be called to any Cure in the Country, let the honour of God, the salvation of soules, of the travell there abouts, move you thereunto, and not the having of the Living, nor the commodities thereof.

A Prayer of I o H N : H v s to Christ,

Most mercifull Christ, draw us weake creatures after thee: for except thou shouldest draw us, we are not able to follow thee. Give us a strong spirit, that it may bee ready; and although the slesh bee feeble, yet let thy grace goe before us, goe with us, P4 and

and follow us: for without thee we can doe nothing, much leffe enter into cruell death for thy fake. Give us that prompt and ready spirit, a bold heart, an upright minde, a firme faith and hope, and constant charity, that for thy Names sake, we may give our lives patiently, and joyfully, Amen.

*A Prophesie of John Hw.

O Holy God, how largely doth Antichrist extend his power and cruelty! But I trust that this power shall bee shortned, and his iniquity detected more and more amongst the faithfull people.

Antoher

Another Prophese of IOHN

How acceptable a thing should it bee (if time would suffer mee) to disclose the wicked acts of the Papacy. now in dignity, that the faithfull Servants of God might know them ! But God will fend those after me, that shall be more valiant; and there are alive at this day, that shall make yet more manifest the malice of Antichrift, expofing their lives unto the death, for the truth of our Lord lefus Christ, who shall give both to them and mee everlasting life.

P 5

The

The Prophesie of Hierome of Prague.

You will (said Hierome to the Councell of Constance) condemne mee wickedly and unjustly. But I, after my death, will leave a remorse in your conscience, and a nayle in your heart: And here I cite you all, to answer unto mee before the most bigh and just ludge within an hundred yeeres.

His speech, when a Paper painted with red Devils should be put upon his head.

Ovr Lord Jesus Christ, when as he should suffer death for mee most wretched sinner, did weare a Crowne of Thornes Thornes upon his head; and I for his fake, in flead of that, Crowne, will willingly weare this Mytre and Cap.

His Prayer in the fire.

[Ire being fet to, hee began to fing In manus tuas Domine, commendo firitum meum. When that was ended, and that he began vehemently to burne, he said in the vulgar Bohemian Tongue, O Lord God, Father Almighty, have mercy upon me, and be mercifull unto mine offences, for thou knowest bow that fincerely I have loved thy truth. Then his voyce, by the vehemency of the flames, was choked and stopped, that it was no loger heard, but he moved continually his mouth and lips, as though he had spoken or prayed within himselfe. When as

in a manner his whole body, with his beard, was burned round about, there appearing on his body great bladders as bigge, as an Egge, yet he continually & floutly moved, and shaked his head and mouth by the space almost of one quarter of an hour: he was of such a stout and strong nature.

An A.B.C. attributed to William Thorps

A Wake yee phostly mights, awake, awake, Both Prince Pone Bishop, and

Both Priest, Pope, Bishop, and Cardinall:

Consider wisely, what way ye take Dangerousty, being like to fall.

Every where the mischiefe of you

Far & neere breaks our very fast: God must needs bee revenged as the last:

How

How long have yee the world cap-

In sore bondage of mens traditi-

Kings and Emperours ye have deprived,

Lendly usurping their chiefe possessions:

Mucl-mifery yee make in all Re-

Now your faults be neere at the last cast,

Of God, fore to be revenged at the last.

Poore people to oppresse, yee have no shame,

Quaking for feare of your double tyranny.

Rightfull justice ye have put out of frame,

Secking the lust of your god; the belly.

Therefore I dare boldly you to certificy

Very little though ye be not agast, Yet God will bee revenged at the last.

Verses

Verses written upon Pope

7 Hon Iulius, Pope, 4gainst the French Determin'd to make warre: As Fame reports, he gathered up Great Troopes of men from farre. And to the Bridge of Tiber then, Marching as be mere wood: His holy Keyes he toooke and cast Them downe into the flood. And afterwards into his band, He tooke a naked Sword And Shaking it, brake forth into This fierce and warlike word; This Sword of Paul (quoth bee) Ball som Defend us from our foe, Since that this Key of Peter doth Nothing availe thereto.

A

A little to refresh the Reader with a matter of merriment, among so many mournfull passages.

Oe here the event of a dancing Sermon of one Hubbardin, who riding by a Church fide, where the Youth of the Parish were dancing in the Church-yard : fuddenly this Silenus lighting from his Horse, by occasion of their dauncing came into the Church, and there causing the Bell to toule in the people, thought in stead of a fit of mirth, to give them a Sermon of dancing. In the which Sermon, after he had patched up common texts out of the Scripture, and then comming to the Doctors, first, to Augustine, then to Ambrose, so to le-

rome, Gregory, Chrysoftome, and other Doctors, had made them (after a Dialogue manner) by name to answer to his call, and to fing after his tune, for the probation of the Sacrament of the Altar, against Frith, Zuinglius, Oecolampadius, Luther, Tindall, Latimer, and other Heretikes, (as he called them.) At last, to shew a perfect harmony of all these Doctors together, as he had made them before to fing after his tune, fo now to make them dance after his pipe. First, he calleth out Christ, and his Apostles, and then the Doctors and atcient Seniors of the Church, as in a round ring to dance together : with pipe up Hubberdin : now dance Christ, now dance Peter, Paul, now dance Augustine, Ambrose, Ierom. And thus old Hubbardin, as he was dancing with his Doctors Lustily in the Pulpit, against the HereHeretikes, how he stampt and tooke on, I cannot tell: but crash, quoth the Pulpit, downe commeth the Dancer, sprawling in the midst of his audience; where though he brake not his necke, yet he so brake his legge the same time, and bruised his old bones that hee never came in Pulpit more, and dyed not long after.

A note of William Sameree.

how him distances some Distance

A Sking Henry the fourth, who was the Deposer of king Richard the second, was the first of all English kings that began the unmercifull burning of Christs Saints for standing against the Pope: so this William Samtree, the true and faithfull Martyr of Christ, was the first of all them in Wickliffer time, which I finde

to be burned (faith Mafter Fox) in the Raigne of the aforesaid King, which was in the yeere of our Lord, 1400.

How Marin Luther came to be enlightned in the Doctrine of tultification.

IN the University of Erfords there was a certaine aged man in the Covent of the Ausustines, who is thought to be Welelus , with whom Luther, being of the same Order, a Frier Augustine, had conference upon divers things, especially touching the Article of Remiff on of finnes, the which Article the faid aged Father opened unto Luther after this fort, declaring. That we must not onely generally believe, that there is forgivenesse of finnes; or that it belongs to Peter,

Peter, to Paul, to David, or fuch good men alone as they were : but that Gods expresse Commandement is, That every man should beleeve particularly his finnes to be forgiven him in Christ: further telling him, that this Interpretation was confirmed by the testimony of Saint Bernard, where it is thus fet forth : But adde, that thou beleevest this, That by him thy fins are forgiven thee. This is the testimony that the holy Ghost giveth thee in thy heart, faying, Thy sinnes are forgiven thee : For this is the opinion of the Apostle, That man is freely justified by Faith. By these words, Luther was not onely strengthened, but was allo instructed of the full meaning of Saint Paul, who fo often repeateth this fentence, We. are justified by Faith.

Ont

Out of a Treatile of Patricke Hamleton, Martyr.

The Law faith, Pay thy debt.
The Gospel faith, Christ bath paid it.

The Law faith, I bon art a finner, despaire and thou shalt be

damned.

The Gospel saith, Thy sinnes are forgiven thee, be of good comfort, thou shalt be saved.

The Law faith, Make amends

for thy finne.

The Gospel saith , Christ hath made it for me.

The Law faith, God is angry

with thee.

The Gospel saith, Christ hath pacified his wrath with his blood.

The Law asketh thee, Where is the righteonfuesse, goodnesse, and satisfaction?

The

The Gospel answers, Christis made of God, all these unto thee.

The Law faith, That then art obliged to me, and fo to the Devil, and Hell, for not performance.

The Gospel faith, Christ bath redeemed thee from them all.

Luthers answer to his friends dissiwading him to goe to the City of Wormes.

A Stonching me (faith he) in that I am feut for, I am refolved, and certainely determined to enter Wormes, in the Name of the Lord Iefus Christ. Yea, although I knew that there were fomany Devils to resist me, as there are Tiles to gover the City of Wormes.

A

A comparison between Faith Hope, and Charity.

Faith commeth of the Word of God, Hope commeth of Faith, and Charity springeth out of them both.

Out of a Letter of Pomponius Algerius, an Italian Martyr.

To mitigate your forrow which you take for me, I cannot but impart unto you fome portion of my delectations and joyes which I feele and finde, that you with mee may rejoyce and fing before the Lord, giving thankes unto him. I shall utter that which none will believe. I have found a nest of Honey, and an Honey-combe

combe in the Intrailes of a Lyon. Who will ever beleeve what I shall say ? or who will thinke in the deepe darke Dungeon to finde a Paradife of pleasure? In the place of forrow and death, to dwell in tranquillity and hope of life? In a Cave infernall, to be found joy of foule? And where cthers doe weepe, there to bee rejoycing? Where others shake and tremble, there firength and boldnesse to abound? Who will ever conceive or beleeve this ? In fuch a wofull estate, such delectation? In a place so desolate, such fociety of good men? In Arait bonds and cold Irons, fuch reft to bee had? All these things the fweet hand of the Lord (my fweet Brethren) doth minister unto me. Behold he that was once farre from me, is now present with me. Whom once I could scarce feele, now I perperceive more apparently. Whom once I faw a farre off, behold now neere at hand. He comforts me, he heapes me up with gladnesse, he drives away all bitternesse, hee ministers Arength and courage, he healeth, refresheth, advanceth, and comforteth me. Oh, how good is the Lord, who fuffers not his Servants to be tempted above their ftrength! Oh how easie and fweet is his Yoke? Is any thing like unto the Highest, who receiveth the afflicted, healeth the wounded, and nourisheth them? Learne, ye beloved, how amiable the Lord is; how meeke and mercifull beeis, who viliteth his Servants in temptation, disdaines not to accompany them in vile ftinking Caves and Prifons. Will the blind incredulous world (thinke yee) beloeve this, or, &c?

The

The strange deliverance of one Master Simon Grineus,

E hearing a Sermon of Faber at Vienna, following him after it was done, declared vnto him. That of a good zeale he had some what to fay vnto him', being very forry (hee faid) that a man of fuch learning should confirme fach contumelious errours, which might be confuted by manifest Scriptures. Polycarpres (faid he) was wont to stop his eares when hee heard any fuch absurdities; how thinke you, would hee with patience have heard you reason what the Mouse did eate, when she gnawed the confecrated Hoft? Would he not have bewailed the blindnesse and ignorance of the Church? Vpon that, Faber

Faber asked his name: he told him, his name was Grineus; then faining that hee was fent for by the King, told him, He wanted time as now to reason further about this matter, but that hee defired his acquaintance, and intreated him the next day to come unto him: which he willingly promised. When hee was returned to Supper, an old man of great gravity told him, The Sergeants would by and by be at his lodging, fent by the King to carry Grineus to prison, exhorting him forthwith to depart the Towne. Then we tooke Grineus, and carried him unto the River of Rhyne, conveying him over in a Boat, and returned. In the meane time the Sergeants were at the lodging: wherefore wee judged that this cruell purpole was frustrated by Gods provision. Therefore let us give thankes

to God, who gives his Angels charge to be our Keepers, and with quiet mindes fulfill the office of our vocation.

The manner of Master Thomas Bilney's conversion.

T the last (faith hee) I A heard of lefus, even then when the New Testament was first fet out by Erasmus; which when I vnderRood to bee elequently done by him, being allured rather by the Latine, then for the Word of God (for at that time I knew not what it meant) I bought it, euen by the prouidence of God, as I doe now wel vnderstand and perceive: And at the first reading, as I reme er, I lighted vpon this Sentence of Saint Paul, O most sweet and comfortable Sentence to

Cut of a Letter of his, written to Cutbers Tunfla'l, Bishop of London.

my foule! It is a true faying, and worthy of all men to bee imbraced, that Iefus Christ came into the World to fane finners, of whom I am chiefe and principal, I. Tim. I. This one Sentence, through God his infiruction & inward working, which I did not then perceive, did so exhilerate my heart, being wounded with the guilt of my finnes, and almost in despaire, that immediately I felt maruellous comfort and quietnesse, insomuch that my bruised bones began to leape for ioy. After this, the Scripture began to be more pleasant to me, then the Honey, or the Honey-combe, &c.

Father

Father Latimers testimony of Bilney, touching his penitency after his fall.

Know a man my felfe (faith he) Bilney, little Bilney, that blessed Martyr of God, who, what time hee had borne his Faggot, and was come againe to Cambridge, had fuch conflicts within himselfe, that his friends were afraid to let him be alone. They were faine to bee with him day and night, and to comfort him as they could, but no comforts would serue. And as for the promises of the Scripture, when they were alledged to him, it was as if a man had runne him thorow the heart with a fword; yet for all this, at length, hee was reuiued againe, and tooke his death patiently, &c.

In a Sermon preached before King Edward the fixs. In a Sermon preached in Lincolnfhire.

That same Bilney, saith hee, which was burnt here in England for Gods Word's fake, was induced and perswaded by his friends to beare a Faggot at that time when the Cardinall was aloft, and bare the fwindge. Now, when he came to Cambridge againe, he was in fuch anguish and agony a whole yeere after, that no thing did him good, neither eating nor drinking, nor any other communication about the Word of God, for hee thought that all the whole Scriptures were against him and founded to his condemnation. So that I often communed with him (for I was fa miliarly acquainted with him:) but whatsoever any could propound to his comfort, seemed to make against him. Yet for all that, after wards hee came againe: and God indued him with fuch ftrength strength and fortifude of faith, that he not onely confessed his faith in the Gospel of our Saviour Iesus Christ, but also suffered his body to bee burned for that same Gospels sake which weenow preach here in England.

Latimer called and converted by Bilney.

YEt he speaking more of Bilney, inferreth as followeth: Here I have occasion to tell you (faith hee) a story which happened at Cambridge: Master Bilney, or rather Saint Bilney, that suffered death for Gods Word's sake, the same Bilney was the Instrument whereby God called mee to his knowledge: For, I may thanke him, next unto God, for that knowledge I now Q 4

In his first Sermon before the Dutchesse of Suffork. He was wont to call him, Blessed St. Biney. havein his Word: for I was as obstinate a Papist as was in all England: infomuch, that when I should bee made Batchelor of Diuinity, my whole Oration was against Philip Melantton, and against his opinions. Bilney heard me at that time, and perceived that I was zealous without knowledge, and came to mee afterwards to my study, desiring mee, for Gods fake, to heare him make his confession. I did fo: and to fay the truth, by his confession I learned more, then afore in many yeeres. So, from that time forward, I began to fanour the Word of God, and forfake the Schoole-Doctors, and fuch fooleries, &c.

Father

Father Latimers New-yeeres gift, which he gaue to King Henry the Eighth.

There was a custome then, that vpon New-yeeres day every Bishop should present the King with some New-yeeres gift. Master Latimer being at that time Bishop of Worcester, presented him with a New Testament, and a Hand-kercher, with this Posie about it: Fornicatores & Adulteres indicabit Dominus, Heb. 13.

The faying of Richard Bayfield to the Bishop of London.

Bayfield, with a vehement fpirit, as it appeareth, faid thus to the Bishop of London,

The life of you of the spirituality is so emill, that ye be the Heretiques; and ye doe not onely live enill, but maintaine euill lining, and also doe let, that what true living is, may not be knowne. Your living, said he, is against Christ Gospell, nor was your beliefe ever taken out of Christs Church.

Bayfield throwne downe with the Bishops Staffe.

A This degrading, kneeling upon the highest step of the High-Altar, the Bishop taking his Crosser Staffe, so smore him on the brest, that he threw him downe backward, and broke his head that hee swounded: and when he came to himselfe againe, hee thanked God that he was delivered from the malignant Church of Antichrist,

christ, and that he was come into the true fincere Church of Jesus Christ militant here on earth. And I trust anon (faid, be) to be in Heaven with lefus Christ, and the Church triumphant for ever: and fo was led forth thorow the Quire to Newgate, where refting about an houre in prayer, he went in his apparell joyfully and manfully to the fire, wherein, by reason it was not speedy, hee was two quarters of an houre alive. And when the left arme was on fire and burned, he rubbed it with his right hand, and it fell from his body, he conti nuing in prayer to the end; without moving.

and foud in band

state in his belome, and the

Francis anidalw bring a

There before the propie

The repentance of Inmes Baynam, after his fall.

Pon his abiunation, being released and dimissed home, he had fcarce continued there a moneth, but he bewayled his fact, being neuer. quiet in mind and conscience, till he had uttered his fall to all his acquaintance, asking God and all the World forgiuenesse before the Congregation (in those daies) in a Ware-house in Bow-lane: and immediately, the next Sunday after, he came to Saint Auftins with the New Testament in his hand in English, and Tindals obedience of a Christian man in his bosome, and stood vp there before the people in his Pew, there declaring openly, with weeping teares, that

he had denyed God, and prayed all the people to forgiue him, and to beware of his weakeneffe, and not to doe as he did: for (faid he) if I should not turne againe vnto the Truth (having the New Testament in his hand) this Word of God would damne me both body and foule at the day of Iudgement: And therefore prayed enery one rather to dye by and by, then to doe as hee had done; for hee would not feele fuch an Hell againe as he did feele in his conscience, for all the World's good. Of his memorable speech at the Stake, see more in this Booke under the title of lames Bay-MAWI.

Three

Robert King.
Robert Dedbam.
Nicholas
March,
Martyrs.

Three men dwelling in and about Dedham, hanged, for burning by night the Road of Dever Court.

Hich three persons, as their Story witnesseth, through the Spirit of God, did more edifie the people with godly learning at their death, then all the Sermons that had been preached thereabout, a long time before.

A note of Thomas Benet, Martyr, burned at Exeter.

A Fter saying unto him:
Our Pope is the Vicar of
God, and our waies are the
waies of God. I pray you, said
Benet, depart from me, and tell

me not of your waies: He onely is my way, which faid, I am Ich. 14.6. the way, the truth, and the life. In his way will I walke, his doings shall bee mine example. not yours; nor your false Popes. His Truth will I imbrace: His everlasting life will I seeke, the true reward of all faithfull people. A way from me, I pray you: vex my foule no longer: yee shall not preuaile. There is no good example among you, no truth in you, no life to be hoped for at your hands, &c.

Out of a Letter of Tindall to

F you give your felfe, cast you selfe, yeeld your felfe, commit your selfe, wholly and alonely to your loving Father, then shall his power be in you, and

and make you strong, and that so strong, that you shall seele no paine, which to another would be present death: and his Spirit shall speake in you, and teach you what to answer, according to his promise. Yea, hee shall worke wonderfully by you, and worke for you, aboue all that your heart can imagine.

Out of another Letter of his to

My foule is not faint, though my body bee weake. But God hath made mee euill fauoured in this World, and without grace in the fight of men, speechlesse, and rude, dull, and slow witted: your part shall be to supply that which lacketh in me; Remembring that as lowlinesse.

nesse of heart shall make you high with God, even so meakenesse of words shall make you sinke into the hearts of men.

Frith's testimony of William Tindall, Martyr.

Received a Letter from him, faith Frith, wherein, among other matters, he writes thus: I call God to record to my foule against the Day wee shall appeare before our Lord Iclus Christ, to give a reckoning of our doings, that I neuer altered one fyllable of GODS Word against my conscience, nor would doe it for all that is. in this Earth, whether it bee honour, pleasure, riches, &cc. Moreover, I take God to witneffe to my conscience, that I defire of God to my felfe in this World no more then that, withwithout which I cannot keepe his Lawes. Iudge now, Christran Reader (saith Frith) whether these words be not spoken from a faithfull, cleare, innocent heart.

How Tindall was supplyed with money, to reprint the New Testament in English.

Thomas More being fore agrieved that Tindall had printed the New Testament, devised with themselves how they might destroy that false erronious Translation (as they called it) It happened that Augustine Packington, a Mercer, was then at Antmerpe, where the Bishop then was. This man favoured Tindall, but shewed the contrary unto the Bishop. The Bishop desiring

to bring his purpose to passe, told Packingson that he would gladly buy vp the New Tellaments. Packington hearing him fay fo, faid : My Lord, I can doe more in this matter then moft Merchants that be here, if it be your pleafure: for I know the Dutchmen and Strangers that have bought them of Tindall, and have them here to fell; but I must disburse money to pay for them, otherwise I cannot have them: and fo I will affure you to have every of the Bookes that are printed and unfold. The Bishop thinking he had God by the toe (as we fay) faid; Doe your diligence, gentle Master Packington, get them for mee, and I will pay whatfoever they colt, for I intend to burne and destroy them all at Pauls Croffe. Thus Packington went to Tindall, and told him the whole businesse: and fo, upon compact, the Bi**fhop**

shop had the Bookes, Tindall the mony, and Packington the thankes. After this, Tindall corrected the same New Testaments againe, caused them to be newly imprinted, fo that they came thick and threefold over into England. The Bishop perceiuing it, fent for Packington, and said, How comes it to paffe, that so many New Testaments are abroad? You promised me to buy them vp all.I bought, said Packington all that were to bee had but belike they have printed moe fince. I fee, it will neuer be better, as long as they have Letters and Stamps: you were best to buy them too, and fo you shall bee fure. At which, the Bishop smited, and so the matter ended.

Shortly after, George Constantine was apprehended, who being sconuented before Sir Thomas More, hee asked him.

faying:

faying: Constantine, I would have thee plaine with mee in one thing I shall aske thee, and I promise thee I will shew thee favour in all things else whereof thou art accused. There is beyond the Sea, Tindall, Ioy, and a great many of you; I know they cannot live without helpe. I pray thee tel mee who they bee that helpe them thus? My Lord, faid Conflantine, I will tell you truely; It is the Bishop of London that hath holpen vs : for the money hee gaue to buy vp the New Testaments, hath beene, and yet is our onely fuccour. Now verily, faid More, I thinke euen the fame: and I told the Bishop so much before he went about it.

A

A note touching one that faid he could not burne.

VVIlliam Wolsey, Martyr, being in Prison at Ely, was visited by Thomas Hodilo, Beere-brewer in Ely. To him Wolfey delivered certaine money to bee distributed: amongst which, 6.s 8.d. hee especially appointed to be giuen to one Richard Denton. Smith, dwelling at Weile, in Cambridge-shire, with this commendation, that hee maruelled hee tarried fo long behinde him, feeing hee was the first that did deliver into his hands the Bookes of the holy Scripture, desiring him to haste after as fast as he could.

This Hodilo, as well to avoid the danger of the times, as alfo to have a witnesse of his do-

in gs

ings therein, delivered the faid money to one Mafter Lawrence. Preacher in Efex, who then often resorted to his house. And the faid 6. s. 8. d. was delivered unto Denton, with the commendations: his answer was this, I confesse, it is true, but alas, I cannot burne. This was one whole yeere well-nigh, after Wolfey was burned. But he that could not burne in the cause of Christ, was afterwards burned against his will when Christ had given peace to his poore persecuted Church. For in the yeere of the Lord, 1564. on Tuesday, being the 18, of Aprill, his house was set on fire, and while he entred in, to fave his goods, he loft his life, with two others that were in the fame house.

A

A note of Robert Smith, Martyr.

His conftant Martyr of Christ suffered at Vxbridge the 8. of August, who, as hee had beene a comfortable instrument of God, formerly to all them that were in prison with him, so now also being at the Stake, hee did no lesse comfort the people there standing about him, willing them to thinke well of his cause, and not to doubt, but that his body dying in that quarrell, should rife againe to Life. And (faid hee) I doubt not but that God will shew you a token thereof. At length, hee being well-nigh halfe burnt, and all blacke with fire, clustered together as in a lumpe; like a blacke Coale, all men

men thinking him for dead, suddenly arose upright before the people, listing up the stumpes of his armes, and clapping the same together, declaring a rejoycing heart to them: and so bending downe againe, and hanging over the fire, sweetly slept in the Lord, and ended his mortall life.

A token of comfortand of the refurection, given by
R.S.at his
Martyrdome.

A note of Margaret Mearing.

After Rough, being chiefe Pastor to the Congregation in the time of Queene Mary, of which company this Margaret Mearing was one, the said Master Rough did not well like of the woman, but greatly suspected her, as many other of them did besides, because she would often bring in strangers among them, and in her talke seemed but some-

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what too busie, as they supposed, &c. Master Rough, the Friday before hee was taken (for what other cause is not knowne) did excommunicate her out of the same company; the which she taking not well, thought her selfe not indifferently dealt withall among & them; threatning in her heat, to a friend of hers, the dissolving of them all. But God by his providence turned it otherwife. For the Sunday after, Mafter Rough himselfe, being taken by the information of one Roger, servant to the Bishop of London, was committed prisoner to the Gate-house in Westminster, where none of his friends might come to vifit him. The faid Margaret hearing thereof, gat her a Basket, and a cleane Shirt in it, went to the prison, and faining her felfe to bee his Sifter, got into the prison to him, and did there,

there, to her power, not a little comfort him. The Friday following, this good woman being apprehended by Clumy, Bishop Bonners Sumner, in her owne house, the Wednesday after was burnt with Master Rough in Smithfield.

The cruell usage of Cuthert Simson, in the Tower of London, reported by himselfe.

On the Thursday after, I was called into the Ware house before the Constable of the Tower, and the Recorder of London, M. Cholmley: they commanded me to tell, whom I did will to come to the English Service. I answered, I would declare nothing. Then was I set in an * Engine of Iron, the space of three houres, as I judged. They asked mee, If I would tell them? I answered them as before.

R 2 Then

This Simfon was a Deacon, and kept a Booke of the names of all fuch as were of the Congregation. * Commonly called, Sceving-10.25 Gives

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ot

Then was I loofed, and carried to my lodging agains.

On the Saturday after, I was brought to the same place againe, before the Lieutenant, and the Recorder of London, and they examined me. I answering as before, the Lieutenant sware by God, I should tell. Then did they bind my two forefingers together putting a small Arrow betwint them, drawing it thorow so fast that the blood ran about, and the Arrow brake.

Then they racked mee twice. Then was I carried to my lodging againe, and 10. dayes after, the Lieutenant asked me, If I would not confesse what before they had demanded? I said, I had said as much as I would. Then five weekes after, hee sent me to the high Priest, where I was greatly assaulted, and at whose hand I received the Popes curse for hearing witnesse to the Truth of Iesme Christ, &c.

The

The miserable end of one Twyford, a setter up of Stakes in Smithfield.

His Twyford was a bufie doer in King Heary the Eighths daies, by Bonners appointment, for the fetting up of Stakes for the burning of poore Martyrs; who feeing the Stakes confume away fo fast: Yea, faid he, will not these Stakes hold? I will have a Stake (I trow) that shall bould; and so provided a big tree, and cutting off the top fet it in Smithfield. But ere ever the tree was all confumed, the state of Religion (God bee praised) changed, and himselfe fell into an horrible difease, rotting alive above the ground before hee dyed, so that none could abide him. Ex testimon, uxoris Merial. R 3

He was
executioner to
Frith,
Baynkam,
Tewksbury, Lamben, and
other
good
men.

The Mirrour of Martyrs .

rial.W. Tomson. Greg. Newman. W. Wit, &c.



Certaine devout Prayers, which fome of the godly Martyrs made at the houre of their deaths.

The Prayer which Master Hooper, Bishop of Glocester, made at his death.

Lord, said hee, I am Hell, but thou art Heaven: I am swill and a sinke of sinne, but thou art a gracious God, and a mercifull Saviour and Redeemer,

deemer. Have mercy therefore upon me, most miserable and wretched offender, after thy great mercy, and according to thine inestimable goodnesse: thou art ascended into Heaventreceive me hence to be partaker of thy joyes, where thou fittest in equall glory with the Father. For well theu knowest, Lord, wherefore I am come hither to fuffer, and why the wicked doe perfecute this thy poore Servant: not for my finnes and transgrellions committed against thee, but because I will not allow of their wicked doings, to the contaminating of thy blood, and to the deniall of the knowledge of thy truth, wherewith it did please thee by thy holy Spirit to instruct mee: the which with as much diligence as a poore wretch might (being called thereto) I have fet forth to thy glory. And well thou

thou feest (my Lord and God) what terrible paines and cruell torments be here prepared for thy poore creature: fuch, Lord, as without thy firength none is able to beare, or patiently to passe. But all things that are impossible with man, with thee are possible. Therefore strengthen mee of thy goodnesse, that in the fire I breake not the bounds of patience; or else asswage the terror of the paines as shall seeme most to thy glory. Here the party, who heard thus much of his prayer, being effied of the Major, was commanded away, and could be suffered to beare no more.

The

The Prayer of Doctor Cranmer, Archbishop of Canterbury: when it was thought hee would have made his Recantation.

Father of Heaven : O Son of God, Redeemer of the World: O holy Ghoft, three persons and one God, have mercy upon me most wretched Caytiffe, and miserable sinner: I have offended both against Heaven and Earth, more then my Tongue can expresse. Whither then may I goe, on whither should I flee? To Heaven I am ashamed to life up mine eyes, and in Earth I finde no place of refuge or fuccour. To thee therefore, O Lord, doe I run, to thee doe I humble my felfe, faying: O Lord my God, my finnes be: great, but yet have mercy upon mee, for thy great mercy. The great mystery that God became man, was not wrought for fmall or few offences. Thou didft not give thy Son, O heavenly Father, unto death for little finnes onely, but for all the greatest sins of the world; fo that the finner returne to thee with his whole heart, as I this present. doe here at Wherefore have mercy upon me, O God, whose property it is alwaies to have mercy: have mercy upon me, O Lord, for thy great mercy. I crave nothing for mine owne merits, but for thy Names fake, that it may bee hallowed thereby, and for thy deare Sonne Iefus Christ's sake. And now therefore, O our Father, &c.

His

His repentance for subscription, uttered a little before his death.

Nd now I come to the great thing, that so much troubleth my conscience, more then any thing that ever I did or faid in my whole life, and that is the fetting abroad of a Writing contrary to the truth: which now I here renounce. and refuse, as things written with my hand, contrary to the Truth which I thought in mine heart, and written for feare of death, and to fave life, if it might be; and that is, all fuch Bils and Papers which I have written or figned with mine hand fince my degradation: wherein I have written many things untrue. And for as much as my hand offended in writing,

writing contrary to the heart; mine hand shall be punished therefore: for, may I come to the fire, it shall first be burned: which accordingly he did: For, being at the Stake, when the fire began to slame, he put his right hand unto it, which he held so stedfast and immoveable (saving that once with the same hand hee wiped his face) that all men might see his hand burned, before it touched his body.

The Prayer of Stephen Knight, made upon his knees at his death.

O Lord Iefus Christ, for whose love I willingly leave this life, and desire rather the bitter death of the Crosse, with the losse of all earthly things, then to abide the blasphe-

pheming of thy most holy Commandement. Thou feett. O Lord, that where I might live in worldly wealth, to worship a falle god, and honour thine enemy, I chuse rather the torment of the body, and losse of this my life, and have counted all things but vilde dust, and dung, that I might win thee : which death is dearer unto mee then thoufands of gold and filver. Such love (O Lord) hast thou laid up within my brest, that I hunger for thee, as the Deere that is wounded defireth the Soyle. Send thy boly Comforter (O Lord) to ayde, comfort, and strengthen this weake piece of earth, which is empty of all frength of it felfe. Thou remembreff(O Lord) that I am but duft, and able to doe nothing that is good. Therefore (O Lord) as of thine accustomed goodnesse and love, thou hast bidden me to this banker,

and accounted mee worthy to drinke of thine owne cup 2mongst thine Elect : even fo give mee Brength (O Lord) against this thine Element, which as to my fight it is most irkesome and terrible: fo to my minde, it may at thy commandement (as an obedient fervant) be sweet and pleafant, that through the strength of thy holy Spirit, I may passe thorow the rage of this fire, into thy bosome, according to thy promise; and for this mortall, receive an immortall; and for this corruptible, may put on incorruption. Accept this burnt offering (O Lord) not for the Sacrifice, but for thy deare Sonnes fake my Saviour: For whose testimony I offer this free-will offring with all my heart, and with all my soule. O heavenly Father, forgive me my sinnes, as I forgive all the world: O sweet Son of God my Savium, fread thy wings

wings over mee: O bleffed boly Ghost, through whose mercifull inspiration I come hither to dye, condust me into everlasting life. Lord, into thine hands I commend my spirit. Amen.

A Prayer I which Master George Marso used daily to say.

Old Iefus Christ, which art the onely Physician of wounded consciences, we miserable sinners, trusting in thy gracious goodnesse, doe briefly open to thee the evill tree of our hearts, with all the rootes, boughes, leaves, knots, and sinags, all which thou knowest: for thou throughly perceivest as well the inward-lusts, doubtings, and denyingd of thy providence; as the grosse outward sins which we

commit in words and deeds.

Wherefore we befeech thee. according to the little measure we have received, wee being farre unable and unapt to pray, ehatthou wouldest mercifully circumcife our stony hearts, and for these old hearts, create within vs a new heart, and replenish us with a new spirit; and water and moitten us with the juyce of thy heavenly grace, and Wells of spirituall waters; whereby the inward venome and noyfome juyce of the flesh, may be dryed up, and custome of the old man changed: and our hearts alwayes bringing forth thornes and bryers to be burned with fire; from henceforth may beare spirituall fruits in righteousnesse and holinesse unto life everlasting. Amen.

Beloved, among other exercises, I doe daily on my knees use this confession of fins, wil-

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ling and exhorting you to doe the fame, and daily to acknowledge unfainedly to God your unbeliefe, unthankfulmeffe, and disobedience against him. This shall you doe, if yee will diligently confider and looke upon your selves, first, in the pure glasse of Gods Commandements, and there fee your inward evils, filthinesse, and uncleannesse, and so learne to vanquish the same, that is to wit, to fall into hearty displeasure against sinne, and thereby bee provoked to long after Christ. For we truely are finners: but hee is just, and the justifier of all them that beleeve in him. If me hunger and thirft after righteousnesse, let us resort to his Table, for he is a liberall Feaft-maker. He will fet before us his owne boly Body, which was given for us to bee our meate; and his precious Blood, which was shed for us, and for many for remission of sinnes, to be our drinke. drinke. He biddeth, willeth, calleth for guests which hunger and thirst : Come (saithhe) all yea that are laden, and labour, unto me, and I will refresh, coole, and ease you, and you shall finde rest unto your soules.

A Prayer of Nicholas Sheterden before his death.

Our, which art Lord in Heaven and Earth, Maker of all things visible and invisible: I am thy creature, and worke of thine hands. Lord, looke upon mee and other thy people, which at this time are oppressed of the worldly-minded men: for thy Law it selfe is now trodden under soote, and mens inventions exalted above it; and for that cause do I, and many of thy creatures refuse the glory, praise, and

commodities of this life, and doe chuse to suffer adversity. and to be banished, yea, to bee burnt with the Bookes of thy Word, for the hopes fake that is laid up in store. For Lord. thou knowest, if wee would but seeme to please men in things contrary to thy Word, wee might by thy permission enjoy these commodities as other men doe; as Wife, Children, Goods and Friends: all which I acknowledge to bee thy gifts, given unto the end L should serve thee. And now, Lord, that the World will not fuffer mee to enjoy them, except I offend thy Lawes, behold, I give unto thee my whole spirit, soule, and body. And fo I leave here all the pleasures of this life, and doe now leave the use of them, for the hopes fake of eternall life, purchased in Christ's blood, promised to all that fight on

his fide, and are content to fuffer with him for his truth. whenfoever the World and the Devill shall perseente the same. O Father, I presume not to come here to thee, trufting in my owne righteoufnesse: no but in the onely merits of thy Son my Saviour. For the which excellent gift of Salvation, I cannot worthily praise thee, neither is any Sacrifice worthy, or to bee accepted with thee in comparison of our bodies mortified and obedient to thy will. And now, Lord, whatfoever rebellion hath beene, or is found in my members against thy will; yet doe I here give unto thee my body to the death, rather then I will use any strange worshipping, which I beseech thee accept at my hands for a pure Sacrifice.Let this torment be to me the last enemy destroyed, even death the end of misery, and the

the beginning of all joy, peace, and solace: And when the time of the resurrection commeth, let mee enjoy against these members then gloristed, which now bee spoyled and consumed by the fire. O Lord Iesus, receive my spirit into thine hands. Amen,

The Prayer of Iohn Browne, who standing at the Stake, and holding up both his hands, faid:

O Lord, I geeld me
to thy grace,
Grant me pardon
for my trespasse:
Let never the Fiend
my Soule chase.
Lord, I will bow,
and then shalt beat:

Let

Let never my Soule

Into thy hands I commend my spirit.

A godly and devout Prayer mentioned in the Story of Master Philpot, Martyr, fit for fuch as suffer at the Stake.

Ercifull God & Father to whom approached our Saviour Christ in his feare and need, by reason of death, and found comfort: Gracious God, and most bounteous Christ, on whom Stephen called in his extreme need, and received strength: Most benigne and holy Spirit, who in the middest of all crosses and death diddest comfort the Apostle S. Paul, with more confolati-

Solations in Christ, then he felt forrowes and terrours; have mercy upon mee miserable, vild, and wretched finner, who now draweth neere unto the gates of death, deferved both in body and foule eternall, by reason of my manifold, horri ble, old, and new transgressions, which to thine eyes, O Lord, are open & knowne. O be mercifull unto mee, for the bitter death and blood-shedding of thine only Son Iefus Christ. And thoughthy justice are require, in respect of my fins, that thou shouldest not beare mee, measuring mee with the same measure I have measured thy Majesty, cotemning all thy gracious calls: yet let thy mercy which is above all thy workes, & wherewith the earth is filled, let thy mercy (I say) prevaile towards me, through of for the mediation of our Savienr, for whose sakeit hath pleased thee now to bring me forth as one of thy witmeffes,

neffer, and a record bearer to thy verity and truth taught by him, to give my life therfore, (To which dignity, O Lord, and deare Father . I acknowledge there was never any fo unfit, nor unworthy, no not the Thiefe that hanged upon the Crofle) fo I therefore most humbly befeech thee, that thou wouldest accordingly ayde, help, and affift wee with thy strength and heavenly grace, that with Christ thy Sonne I may finde comfort : with Stephen I may fee thy presence and gracious power: with Paul & all other which for thy Names fake have fuffered affliction and death, I may finde thy sweet confolation fo present with mee, that I may by my death glorifie thy Name, propagate and ratifie thy Truth, comfort the hearts of the heavy, confirme thy Church in thy verity, convert some to be converted,

ted, and so depart forth of this miferable life, where I doe no thing but heape fin daily upon finne, & fo enterinco the fruition of thy bleffed prefence and mercy : whereof give and inorease in me alively trust, sinst, and feeling, where through the terrours of death, the terments of the fire, the pangs of sinne, the darts of Satan, and the dolours of Hell, may never depreffe me; but may be driven away through the working of thy most gracious Spirit, which now plentrouply indew me wishall, that I may offer (as I now defire to do in Christ by him) my selfe wholly, soule and body, to be an holy, lively, and acceptable Sasrifice in thy fight. Deare Father, whose I am, & alwaies have beene even from my Mothers wambe, yea, even before the world was made, to whom I commend my selfe, soule and body, Family, friends, Country, & all thy whole Church, yea, even my very enemies accor-

according so thy good pleasure : befeeching thee intirely to give once more to this Realme of England, the bleffing of thy Word againe, with godly peace, to the teaching and fetting forth of the fame. Oh deare Father, now give me grace to come unto thee, purge and fo pur fie mee by this fire in Christ's death and passion, through thy Spirit, that I may bee a burnt offering of sweet finell in thy fight, who livest and raignest with the Son and Holy Ghoft, now and for evermore, Amen.

my feet a month, forthe and bear

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M.Barlet

gesteth, with longs he praleth God for ever. Source yet as his cracile, three deally ensmics abaile him: after death

M. Bartlet Greene.

Lift heas here.

A sweet description of the mileries of this life, and of the life to come, written by Malter Bartlet Greene.

Better is the day of death (faith Salomon) then the day of birth. Manthat is borne of a woman, liveth but a shart time, and is replenished with many miseries, but happy are the dead that dye in the Lord.

eldssiegh gveinstw

Man of a Wioman is borne in travell to live in miserie; man, through Christ, doth die to live. Straight as he commeth into this World, with cryes hee uttereth his miserable estate: straight a hee de-S 2 parteth.

parteth, with longs he praifeth God for ever. Scarce vet in his cradle, three deadly enemies affaile him : after death, no adversary can annoy him: whilft he is here, hee displeafeth God: when he is dead, he fulfilleth his will. In this life hee dyeth through sinne: In the life to come he liveth in righteoufnesse. Through many tribulations on earth, be is ftill purged: with joy unspeakable in Heaven, he is made perfect forever. Here he dyeth every houres there he liveth continually. Here is sinne: there is righteousnesse. Here is time: there is eternitie. Here is hatred: there is love. Here is paine: thereis pleafure sa Here is mifery : there is felicitie. Here is corruption to there is immortalitie. Here we fee vanity : there we shall behold the Majesty of God, with triumphant and unspeakable joy, in

glory everlasting. Seeke therefore the things that are above,
where Christ sieteth on the
right hand of God the Father,
to whom with the holie
Ghost, be all glorie and honour, world without lend.
Amen.

Lady Tane

ance is teles, teles of may uched a

oody: doo coin comeo clise

An effectuall Prayer made by the Lady Isse in the time of her trouble.

with fomeadvertice, wholab

Dather of my life; heare mee poore desolate woman, who slieth unto thee onely in all troubles and miseries. Thou (O Lord) are the onely defender and deliverer of those that put their trust in thee 3 and 5 3 there-

therefore I being defiled with finne, encombred with aff the on, unquieted with troubles: wrapped in cares; overwhel med with miferies, vexed with temptations, and griewould cormented with the long imprisonment of this vile made of clay, my finfull body; doe come unto thee, O mercifull Saviour, craving thy mercy and helpe : with the which so little hope of deliverance is left, that I may utterly despaire of any libertie. Albeit it is expedient, that feeing our life standeth upon trying, we should bee visited fometime with some adversitie, whereby we might be tryed whether we be thy flocke or no, and alfo know thee, and our felves the better : yet thou that faidft thou wouldit not fuffer us to be tempted above our power. be mercifull unto me , now a miserable wretch, I beseech theer

thee; that I may neither be cob much puffed up with profitrity, neither to much prefied downe with adversity : left I being too full, should deny thee my God, or being too low brought; should defpatre and blafpheme thee, my Lord and Saviour Omercifull God. confider my mifery, beft knowne to thee, and bee thou now unto me a strong Tower of defence, I humbly require thee faffer me not to be tempted above my power, but eiout of this great mifery, or elfe give me grace patiently to beare thy heavy hand & therp correction. It was the right hand that delivered the poore people of Ifrael out of the hands of Pharaob, who for the space of 400. yeeres did opprefle and keepe them in bondage. Let it therefore feeme good to thy fatherly goodnes, to deliver mee, forrewfull wretch (for whom thy Sonne Christ shed his precious Blood on the Crosse) out of this milerable captivity and bondage wherein I now am. How long wilt thou be abfent. for ever Oh Lord, haft thou forgotten to be gracious, and half thou thut up thy loving kindnesse in displeaure ? witt thou be no more intreated ? Is thy mercy cleane gone for ever? and thy promise come utterly to an end for evermore? Why doest thou make fo long tarrying? Shall I despaire of thy mercy, O God! Farre be that from mee. I am thy workemanship created in Christ Iesus, give mee grace therefore to tarry thy leiture, and patiently to beare thy workes : affuredly knowing, that as thou canft, fo thou wilt deliver me when it shall pleafe thee, nothing doubting or mi-

structing thy goodnesse toward mee: for shou knowest better what is good for mee. then I doe: therefore doe with mee in all things what thou wilt; onely in the meane time arme me, I befeech thee, with thy Armour, that I may stand fast, my loynes being girt about with veritie, having on the Brest-plate of Righteoufnesse, and shod with the shooes prepared in the Gospell of peace; above all things taking unto me the shield of Faith, wherewith I may be able to quench all the fiery darts of the Divell. and taking the belmet of Hope, and the fword of the Spirit. which is thy most boly Word: praying alwayes with all mannet of Prayer and Supplication, that I may referre my felfe wholly to thy will, abiding thy p'eafure, and comforting my felfe in those troubles that it shall please thee to fend:

feeing such troubles be profitable for me, and seeing I am affuredly perswaded, that it cannot but be well, all that thou doest. Heare me, O mercifull Father, for his sake whom thou woulds should be a facrifice for sinnes: To whom with thee and the holy Ghost, be all honour and glory, Amen.

A Prayer of the Lord Cromwell, which he made at the houre of his death.

and thod with the thoose

O Lord lefu, which are the onely health of all men living, and the everlasting life of them which die in thee: I wretched sinner doe submit my selfe wholly unto thy most blessed will, being sure that the thing cannot perish which is committed unto thy mercy:

wil-

willingly how I leave this fraile and wicked flefh, in fure hope that thou wilt in better wife raife it up, and refore it to meat the day of the refurrection of the just. I befeech thee most mercifull Lord lefus Christ, that thou wile by thy grace make frong my foule against all temptations. and defend me with the Buckler of thy mercy, against attche affaults of Satam W fee and acknowledge, that there is in my felfe no hope of falvation, but all my hope and truft is in thy most mercifull goodnesse. I have no womeries a nor good workes, which I may atleadge before thee : of finnes and evill workes, alas, I fee a great heape : but yet through thy mercy I trust to be in the number of them to whom thou wilt not impute their fins, but wilt accept me for just and righteous, and to be the 10-

inheritor of everlasting life. Thou merciful Lord, mast borne for my lake, show didft fuffer both bunger & thirft for my fake, thou didft teach, pray, and fast for my fake: all thy haly actions to monks then mrong bef for my fakes then Inferedft mass grievous paines and torments for my fake: Finally, thou gaveft thy most precious Body and Blood to be Shed upon the Croffe farmy Sake. Now, mast mercifull Saziour, let all thefe things profit me, that thou freely haft done for me. Let thy blood sleanfe and wash away the fats & foulene (e of my fins. Let thy right coufne fe bide de cover my unnightaoufne for Let the merits of thy puffion and blood-Shedding be a fatisfaction for my finnes. Give me, Lord, thy grace, that the faith of my salvation in thy blood maver not, but may be ever firme and confrants that the hope of thy mercy, and life everla-Ring never decay in me: that love may not be cold in me.

Finally, that the meaknesse of my sless be not overcome with the feare of death: Grant me, merciful Saviour, that when death hath shut up the eyes of my body, and hath taken away the use of my tongue, yet the eyes of my soule may still behold and looke upon thee, and my heart may still cry and say unto thee, Lord Iesu, into thine hands I commend my soule, Lord, receive my spirit.

The Prayer that Martin Luther faid at his death,

My howvenly Father, and eternall; and mercifull God, then haft manifested to me, thy deare Soune, our Lord lessue Christ. I have taught him, I have knowne him, I love him as my life, my health, and my redemption: whom the micked have per secured, maligned, or with ininty afflicted:

Draw

Draw my foule to thee. After this, hee faid, I commend my Spirit into thine hands, thou haft redeemed me, oh God of truth. God fo loved the world, &cc.

The Prayer of Anne sa very

foule may fit be sold end cope up.

Lord, I have more wendmies then there be haires on my head : yet Lord, let them never overcome mee with vaine words, but fight thou Lord, in my stead; for on thee cast I my care. With all the fpight they can imagine, they fall upon mee, which am thy poore creature: Yet, fweet Lord, let mee not fet by them that are against me : for in thee is my whole delight. And Lord, I heartily defire of thee, that thou wilt of thy mercifull goodgoodnesse forgive them that violence which they doe and have done to mee. Open also their blind hearts, that they may hereaster doe that thing in thy sight, which is onely acceptable before thee, and to set forth thy veritie aright, without all fantasses of sinfull men. So be it, O Lord, so be it.

donly, By me, Anne Askens

The Prayer and Confession which William Flower made at his death.

wicaede of: Then faid he ene

OH eternall God, most mighty and mercifull Father, who hast sent downe thy Sonne upon the earth to save me, and all mankinde, who ascended up into heaven againe, and left his blood here upon the earth behind him, for the redemp-

redemption of our finnes: have mercy upon mee, have mercy upon me, for thy deare Sonne, our Saviour Christs fake, in whom I confesse onely to be all falvation and juffification. and that there is none other meane, nor way, nor holineffe, in which, or by which, any man can bee faved in this world, This is my Faith, which I befeech all men here to beare. witnesse of. Then said he the Lords Prayer, and so made an end. Fire being fet unto him, and burning therein, he coved thrice with a loud voyce, O Sonne of God, have mercy upon mee; O Sonne of God, receive my foule : and fo his speech being taken from him, he spake no more, lifting up notwithstanding, his stump with his other arme, as long as he could, or see or or que or and left his cloud bere upon

orbirat Paul beiled des Here

Here follow two Godly
Letters, full of heavenly confolation, written by that holy man of God, Master Iohn Bradford, Martyr: fit for all such to reade and obferve as feele in them a wounded spirit.

The first Letter written to Mistresse H. a godly Gentlewoman.

I Humbly and heartily pray the everlatting good God and Father of mercy, to bleffe and keepe your heart & minde in the knowledge and love of his truth, and of his Christ, through thinspiration and working of the holy Spirit,

Although I have no doubt but that you profper and goe forwards daily in the way of

godlinese, more and more, drawing towards perfection. and have no neede of any thing that I can write; yet because my desire is, that you might bee more fervent and persevere unto the end, I could not but write fomething unto you, befeeching you both often and diligently to call vnto your mind, as a meane to stirre you hereunto, yea as a thing which God most straightly requireth you to beleeve, that you are the beloved of God. and that hee is your deare Father, in, through, & for Christ and his deaths fake. This love. and tender kindness; of God toward us in Christ, is abondantly herein declared, in that he hath, to the godly worke of creation of this world. made us after his Image, redeemed us being loft, called us into this Church, fealed us with his marke and figne mamanual of Baptisme, kept and conserved us all the dayes of our life, fed, nonrissied, defended, and most mercifully chastisfed us; and now hath kindeled in our hearts the sparkles of his feare, faith, love, and knowledge of his Christ and histruth: and therefore we lament, because we can lament no more our unthankfulnesse, our frailnesse, our dissidence, and wavering in things where of we should be most certains.

All these things we should use as meanes to confirme our faith of this, that God is our God and Father, and to assure us that he loveth us as our Father in Christ. To this end, I say, should we use the things before touched, especially, in that of all things God requireth this faith and perswation of his satherly goodnesse, as his chiefest service. For before he aske any thing of me (he saith) I

am the Lord thy God giving him felfe , and all be harb , tour to beour owne. And this he doth in respect of himselfe, of his owne mercy and truth, and not in respect of us : for then were grace no more grace. In consideration whereof, when he faith, Thou Bals have none other Gods but me, thou falt love me with all thy beart, &c. though of dutie we are bound to accomplish all that herequireth, and are culpable and guilcie, it we doe not the fame, yet he requireth not thefe things further of us, then to make us more in love, and more certaine of this his Covenant, that he is the Lord our God

In certaintie whereof, as he hath given his Word to serve our need and commoditie: So hath he given us his Son, Christ less, and in Christ, Himself to be a pledge and gage: whereof the holy Ghost doth som and then give

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us some taste, and sweet feeling, and smell to our eternal joy.

Therefore, as I faid, because God is our Father in Chrift, and requireth of you ftraightly to beleeve it, give your felfe to obedience, although you doe it not with fuch feeling as you defire. Fielt, faith muft goe before, and then feeling will follow. If our imperfection, frailtie, and many evils should be occasion whereby Satan would have us doubt; as much as in us lyeth, let us abhorre that fuggestion, as of all others most pernicious; for fo indeed it is. For when wee stand in doubt whether God be our Father or no, we cannot heartily pray, or thinke any thing we doe acceptable to God; wee cannot love our neighbours, and give over our felves to care for them, and doed for them as wee should does is and therefore Saran is most busie

busie hereabouts, knowing full well, that if we doubt of Gods eternal! I weet mercies in Christ, we cannot please God, or doe anything as we should to man; Continually casteth he into our memories, our imperfections, frailty, folly, and offences; that we should doubt of Gods mercy and favour towards us.

Therefore my good Sifter, we must not be sluggish herein, but as Satan laboureth to loofen our faith, fo must we labour to fasten it; by thinking on the promifes and Covenant of God in Christs blood, namely, that God is our God, with all that ever hee hath; which Covenant dependeth and hangeth upon Gods owne goodnesse, mercy, and truth onely, and not on our obedience and worthineffe in any point; for then should we never be certaine. Indeed God

requi-

requireth of us obedience and wastbineffe ; bur not chat thereby we might bee made his children, & he our Father: but because hee is our Father, and wee his children through his owne goodnesse in Christ, therefore requireth hee faith and obedience. Now, if we want this obedience and worthinesse which hee requireth, should wee therefore doubt whether hee bee our Father? Nay, that were to make our obedience and worthinefle the caufe, and so to put Christ out of place, for whose fake God is our Father. But rather becaufe he is our Father, and we feele our selves to want fuch things as hee requireth, wee should be stirred up to an holy blushing & shamefastnesse, because wee are not as wee should bee : and thereupon should wee take occasion to goe to our Father in Prayer

on this manner:

Deare Father, thou, of thine owne mercy in Christ lefus, haft chofen mee to be thy Childe, and therfore thou wouldest I should be brought into thy Church, and faithfull company of thy Children, wherein thou haft kept we hitherto, thy Name be praised therfore. Now I fee my felfe want Faith, Hope, Love, & e. which thy Children have, and thou requireft of mee; where through the Devill would have me doubt, yea, utterly to despair of thy Fatherly goodne favour, & mercy: I berefore I come to thre as to my mercifull Father, through thy deare Some lesies Christ, & pray thee to helpe me: good Lord, helpe me, and give me Faith, Hope, Love, Thank fulneffe, 6.8. and grant that thy boly Spirit may be with me for ever; and more and more to affure me, that thou art my Futher, that this merciful Covenant that then madest with me, in respect of thy

grace in Christ, and for Christ, and not invessed of they my morthinesse, &c.

Onebis fore, I fay, you must pray, o use your cogitations, when Satur would have you to doubt of your falvacion. He doth all he can to provaile herein against you. Though you feele nec as you would yet doubt nor, but hope beyond hope, as Abraham did. For alwayes (as I faid) Faith goeth before feeling, As cercaine as God is Almighty, as cercaine as God is mercifull, as certaine as God is true, as certaine as Tefus Christ was crucified, is rifen and fitteth on the right hand of God his Pather, as cereaine as this is Gods Commandement, I am the Lord thy God, &c. fo certaine ought you to believe that God is your Pather. As you are bound to have none other Gods but him: fo are yee no lesse bound to beleeve that God

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God is your God, What profit should it bee to you to beleeve this to be true, I am the Lord, thy God, to others, if you should not believe that this is true to your selfa? The Devill beleeveth in this fort. And whatfoeverit be that would move you to doubt of this, whether God bee your God through Christ, that same commeth undoubtedly of the Devill. Wherefore did God make you, but because he loved you? Might be not have made you blind, dumbe, deafe, lame, franticke? might hee not have made you a Iew, a Turke, a Papilt? and why did hee love you? What was there in you to move him to leve you? Surely nothing moved him to love you; and therefore to make you, and fo hitherto to keepe you, but his owne goodnesse in Christ. Now then, in that his goodnesse in Christ

still remaineth as much as it was, that is, even as great as himfelfe (for it cannot be leffened) how should it be but that he is your God and Fat her? Beleeve this , beleeve this my good Sifter: for God is changeling; them whom hee loveth, he loveth to the end.

Caft therefore your selfe wholly upon him, and thinks without all wavering that you are Gods child, ebut you are a Citizon of Heaven, that you are the Temple of the boty Ghoff, coc. If hereof you be affured, as you ought to be, then Shall your conscience bee quieted, then fall you tament more and more, that y a want many things which God loveth : then Shall you labour to be holy in soule & boty: then shall you indeavour that Gods glory may shine in all your words and works: then shall you not be afraid what man can doe unto you: then shall you have wisedome to answer your adversaries, as shall

ferve for their shame, and tayour comfort: then shall you be certaine that no man can touch one haine of your head, further them it shall please your Father, to your everlasting joy; then Shall you be most certaine, that God, as your good Father, will be more carefull of you Children, and make better provision for them, if all you have were gone, then you can: then Shall you being assured, I say, of Gods favor commends you give ever your selfe wholly to help and care for others that be in need: then fall you contemne this life, and defire to be at home with your good and. sweet Father: then shall you labour to mortific all things that would for either foule or body. All these things fpring out of this certaine perswasion and faith, that God is our Father, and we his Children by Christ Tesus. All things should helpe our faith herein, but Satan goeth about in all things to hinder us.

There-

Therefore let usufe earnell and hearty prayer : let us often remember this Covenant, Jam the Lord thy God : let us looke upon Christ and his pretious blood shed for the obliguation & fealing of his Covenant: let us remember all the free promifes of God in his Goipell : let us fet before us Gods benefics generally, in making this world, in ruling it, in governing it, in calling and keeping his Church, &co. Let us therefore fet before us Gods benefit particularly, how hee hath made us his creatures after his Image, how hee hath made us of perfect limbs, forme, beauty, memory, &c. How he hath made us Christians, & given us a right judgement in his Religion : how, ever fince we were borne, hee hath bleffed, kept nourished, and defended us: how he hath often beaten, chaftized, and father-

fatherly corrected us : how he hath spared us, and now doth spare us, giving us time, space, place, and grace. This it you doe, and use earnest and often prayer, and so flee from all things which might trouble the peace of your confcience, giving your felfe to diligence in your vocation, you shall at length find that (which God grant me with you) a fure certainty of Salvation, without all fuch wavering as should hinder your peace with God in Christ, to your eternall joy and comfort, Ames. Amen.

> Yours, to be used in Chrift,

> > the stronger Na .

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John Bradford.

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The second Letter written to a faithfull Woman in her heavinesse and trouble of minde.

MOND our Father, for his mercies fake in Chrift, with his evernall confolation fo comfore you, as I defire to bee comforted in my most need: yea, hee will comfore you, my deare Sifter : onely cast your care upon him, and he never can, nor will forfake you. Whom he loveth, he loveth to the end : none of his chosen can perish. Or which number I know your felte to bee one; my dearely beloved Sifter. God increase the faith thereof daily more and more in you: hee give unto you to hang wholly on him, and on his providence and provecti-

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on.

on. For whoso dwelleth under that secret thing and helpe of the Lord, hee shall be cocke-sure for evermore. Hee that dwelleth, I say; for if we be slitters, (as was Loe a slitter from Zoar, where God promised him protection, if hee had dwelled there still) wee shall remove to our losse, as hee did into the Mountaines.

Dwell therefore, that is, trust, and that finally to the end in the Lord, my deare Sifter; and you shall be as Mount Sion. As the Mountaines compasse Ierusalem, so doch the Lord all his people. How then can he forget you, who are as deare to him as the Apple of his eye, for his deare Sonnes sake? Ah deare heart, that I were now with you to bee a Simen to you, to helpe to carry your Croffe with you. God fend you some good Simon to be with you and helpe you.

You

You complaine in your Letters, of the blindnesse of your minde, and the troubles you feele. My dearely beloved, God make you thankefull for that which God hath given you: hee open your eyes to fee what, and how great benefits you have received, that you may be lefte covetous, or rather impatient, for fo (I feare me) it should bee called, and more chankefull. Have you not received at his hands, fight to fee your blindnesse, and thereto a defirous and feeking heart, to finde where he lyeth in the midde day, as his deare Spoule speaketh of her leffe in the Cunticles : All Toyce, what a gift is this? Many have forme light, but none this lighing, none this fobbing, none this feeking which you have (I know) but fuch as hee hath marryed to himfelfe in his eternall fweet mercies. You

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are not content with the Magdalen, to kille his feet, but you would with Mofes fee his face : forgetting how he biddeth us fecke his face , Pfal. 27. yea, and that evermore, Pf. 105. which fighifieth no fuch fighe as you delire to have in this life, who would fee God now face to face, whereas hee cannot be seene, but covered under fome thing, yea, fomething which is, as you would fay, cleane contrary to God: as to fee his mercy in his anger. In bringing us to Hell, Faith feeth him bringing us to Heaven : in darkenelle, it behold eth brightnesse: in hiding his face from us, it beholdeth his merry countenance. How did Tob fee God, but, as you would fay, under Satans cloak? For who cast the fire from Heavenupon his goods? who overthrew his House, and stirred up men to take away his. Cattell,

Cattell, but Satan? And yet lob pierced thorow all these, and saw Gods working, saying. The Lord hath given, the Lord hath taken, &c.

In reading the Pfalmes, how often doe you see, that David, in the shaddow of death, law Gods fweet love? And fo, my dearely beloved, I fee that you in your darknesse and dimnesse by faith, doe fee claritie and brightnasse; by faith, I say, because faith is of things absent, of things hoped for, ofthings which I appeale to your owne conscience whether you desire not. And can you defire any thing which you know not? And is there of heavenly things any other true knowledge then by faith?

Therefore, my deare heart, be thankefull; for before God I write it, you have great cause. Ah my logce, how happy is that state in which yee are?

Verily,

Verily, you are in the bleffed flare of Godsdeare Children for they mourne, and doe not you fo ? And that not for wordly weale, but for fpirites all riches, Furth, Hope, and Charity. Doe not you lunger and thirst for righteousness? And, I pray you, faith not Christ, Happy we fach? How should God wipe away the teares from your eyes in Heaven, if on Earth you flied no ceares ? How could Heaven be a place of reft, if on Earth you did finde it? How could you defire to be at home, if in your How could you fo often call upon God, & talke with him, as I know you do, if your enemy should sleepe all the day long? How should you elfewhere bee made like unto Christ, I meane, in joy, if in forrow you fobbed not with him ? If you will have joy and felicity,

felicity, you must needs feele forrow and initery. If you will goe to heaven, you must faile by Hell. If you will imbrace Christ in his Robes, you must not thinke scorne of him in his ragges. If you will fit at Christs Table in his Kingdom, you must first abide with him in his temptations. If you will drink of his Cup of glory, forsake not his Cup of ignoriting.

be rejected, and the other more base stones in Gods building be in this world set by ! you are of his living Stones in this building be content therefore to bee hewne and snagged at that you may bee made more meet to be joyned to your fellowes which suffer with you satans snatches, and frets of the fiesh, where through they are inforced to cry, Oh wretches that we are, who shall declared the state of the state we are, who shall de-

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liver us? You are of Gods Corne : feare not therefore the Flayle, the Fanne, Milltone, nor Oven. You are one of Christs Lambes: looke therefore to be fleeced, halled at, and even flaine. If you were a Market-Sheep's you should goe in more fat Palture. If you were for the Faire, you should bee stalled and want no meat : but because you are for Gods own ule, theretore you must patture upon the bare Common, abiding the flormes and tempelts that will fall. Happy and twice happy are you, my deare Sifter, that God halleth you now whither you would not, that you might come whither you would. Suffer a little, and bestill. Let Satan rage against you, let the World cry out, let your conscience accuse you, let the Law lead you, and presse you downe; yet fhall they not prevaile, for Christ is Emanuel, that

that is, God with us. If God be with us, who can bee against us? The Lord is with you; your Father cannot forget you; your Spouse loveth you. If the wayes and surges arise, cry with Peter. Save (Lord) I perish; and hee will put out his hand, and helpe you. Cast out your anker of Hope, and it will not cease for all the stormy Surges, till it take hold on the Rock of Gods truth and mercy.

Thinke not, that he which hath given you so many things corporally, as inductions of Spirituall and Heavenly, mercies, and that without your deferts or delire, can deny you any Spirituall thing desiring it. For if he hath given you to have and enjoy the thing desired; the delire to have, and the going about to aske, ought to certifie your conscience, that they be his earnests of the things.

things which you asking, he will give you : yea, before you aske, and whileft you are about to aske, he will grant the fame, as Ifaiab faith, to his gloty and your eternall confolation. Hee that spared not his owne Sonne foryou, will not, nor cannot thinke any thing too good for you, my heartily beloved. If hee had not chosen you, as certainely hee hath, bee would not thus have called you : hee would never have justified you: he would not have so glorifled you with his gracious gifes, which I know so be in you, praifed bee his name therefore: he would never have to exercised your faith with temptations, as hee hath done, and doth; if (I fay). hee had not chosen you (as doubtleffe, deare heart, he hath done in Christ; for in you! have feene his earnest, and to mee you could not deny, I know

know both where and when)
if, I say, hee have chosen you,
then neither can you, nor ever
shall you perish. For, if you
fall, he putteth under his hand,
you shall not lye shill: so carefull is Christ your keeper over
you. Never was Mother so
mindefull over her Childe, as
he is over you. And hath he
not alwayes beene so?

Speake, Woman, when did hee finally forget you? And will he now, trow yee, in your most need, doe otherwise, you calling upon him and defiring to please him? Ah, my loyce, thinke you God to bee murable? Is he a changeling? Doth not he love to the end, them whom he loveth? Are not his gifts and calling fuch as hee cannot repent him of them? for elfe were hee no God. If you should perish, then wanted hee power? for I am cerraine, his will towards you is

not to be doubted of. Hath not the Spirit, which is the Spirit of truth told you fo? And will you hearken with Evecto the lying spirit which would have you to despaire? God forbid it: for to doubt and stand in a mammering, would cause you that you fhould never truely. love God, but ever ferve him of a servile feare, lest he should cast you off for your unworthinesse and unthankefulnesse, as though your thankefulnesse. or worthinesse, were any caufes with God why hee hath chosen you, or will finally. keepe you.

Ah my owne deare heart, Christ onely, Christ onely, Christ onely, and his mercy of truth. In him is the cause of your elect on. This Christ, this Mercy, this Truth of God remaineth for ever, is certaine for ever, I say for ever. If an Angell from Heaven should tell you contrary, accursed be he. Your

thanke-

thankfulnesse and worthinesse are fruits and effects of your election, they are no causes. These fruits on effects shall be somuch the mone fruitfull and effectually, by how much the more you waver nos.

Therefore, dearely beloved, arise, and remember from whence you are falne. You have a Shepheard, who neither Sumbresh nor Scepeth night nor day. No Man, nor Devill can pullyou out of his bands. Night and Day he commandeth his An. gels to keepe you. Have you forgotten what I read to you out of the Plalme, The Lordismy Shepheard, I can want nothing? Know you not that God fpared Noah into the Arke on the one fide, fo that he could not get out? So hath he done to you, my good Sifter, fo hathhe done to you. A thousand shall fall on your right hand, and ten thosefand on your left hand, yet no evill shall touch yes. Say boldly there-

therefore, Many a time, from my youth up, have they fought uvailed, no nor never that prevaile, for the Lord is round about bis people. And who are the people of God, but fuch as hope in him ? Happy are they that hope in the Lord : but I am fure yee have hoped in the Lord, I have your words to thew manifestly, and I know they were written unfainedly; I need not fay that even before God you have fimply confessed to mee, and that oftentimes no leffe. And if once you had had this hope, as you doubtleffe had it, though now yee feele it not, yet shall yee feele it againe : for the anger of God lasteth but for a moment, but his mercy lafteth for ever. Tell me, my deare heart, who hath fo weakned you? Surely not a perfwasion which came of him that called you.

For why should yea neaver? why Should ye waver, and be sa heavybearsed? when laoke yes on? on your felfe? on your worthinesse? on your thankfulnesse? on that which God requireth of you, a Faith, Hope, Love, Feare, leg, coc? Then can ye but maven indeed for mbut bave you as Godnequirath? Beleene you, hope you, love you, do. as much as ye should doe? No, no, nor never can in this life. Ah my dearely beloved, have you for foone forgotten that which should bee had in memory, namely, that when you should be secure and quiet in conscience, then should your faith burft thorowout all things, not onely than you have in you, or else are in Heaven, Earth, or Hell, untill it come to Christ crucified, and the eternal! (weet mercies of God, and his goodnesse in Christ. Here, here is the resting place, here is your Spouse bed: Creepe into it, and in

your armes of faith imbrace bim, bewaite your weakenesse, your un-worthinesse, your dissidence: and you shall see bee will turne to you. What said I, You shall see? Nay, I should have said, You shall feele

he will turne to you.

You know that Mofes, when he went into the Mount to talke with God, he entred into a darke cloud : and Elias had his face covered when God passed by. But these deare friends of God heard God, but they faw him not. but you would bee preferred before them. See now, my deare heart, how covetous you are ! Ali, be thankefull, be thankefull but God be praifed your covetousnesse is Moles covetousnesse. Well, with him you shall be fatisfied : but when? Forlooth, when hee shall appeare. Here is not the time of feeing, but as it were in a glasse; Isaac was deceived.

ved, because he was not con-

Therefore to make an end of these many words, wherewith, I feare me, I doe but hinder you from better exercises: In as much as you are indeed the Childe of God, Elect in Christ before the beginning of all times: in as much as you are given to the custody of Christ, as one of Gods most precious Ie wels : in as much as Christ is faithfull and hitherto and for ever hath, and shall have all power, fo that you shall never perish, no, one haire of your head shall not be loft; I defire you, I crave at your hands with all my very heart. I aske of you with hand, pen, tongue, and minde, in Christ, through Christ, for Christ, for his Names fake, blood, mercies, power, and trueths fake (my most entire ly beloved Sifter) that you admit mit no doubting of Gods finall mercies towards you, howfoever ye feele your felfe; but complaine to God, and crave of him, as of your tender Father, all things, and in that time which shall bee most opportune, you shall finde and teele farre above that your heart or the heart of any creature can conceive, to your eternall joy,
Amen, Amen, Amen.

The good Spirit of God alwayes keepe us as his deare Children: he comfort you as I defire to be comforted, my dearely beloved, for evermore, The peace of Christ dwell in both our hearts for ever, Amen. Gods holy Spirit alwaies comfort and keepe you, Amen, Amen. This first of lanuary, by him that in the Lord, wisheth to you as well, and as much felicity, as to his owne heart,

Iohn Bradford.



A Post-script out of M. Fox his Epistle Dedicatory to Queene Elizabeth, before the Alls

and Monuments.

WHere fpeaking how vehicmently the Romish Catholiques sported against his said Booke, with contumelies & raylings, faith, That in this behalfe they fare with him therein, much like as certaine Theeves did with a true man, whom having robbed by the high-way fide, they found a piece of gold or two more then the true man would bee acknowne of; whereupon they fell to exclaiming and crying out of the fallefalsehood of the World, wondring and complaining how little truth is to bee found a-

mong men.

Even fo(faith he) deale thefe men with me: for when themselves delight altogether in untruths, and have replenished the whole world with fained Fables, lying Miracles, false Visions, miserable Errors contained in their Missals and Portufes, Breviaries and Summaries; and almost no true tale in all their Saints lives and Festivals, &c. yet notwithstanding, as though they were a people of much truth, and as if the whole World did not perceive them, they pretend a face of zeale, and of great verity: as if there were no Histories in all the World corrupted, but this onely of the Alts and Monuments; against which, with tragicall voices, they exclaime and wonder up-

on it, sparing no cost of Hyperbolicall Phrases, to make it appeare as full of lyes as lines; much after the like fort of impudencie, as Sophisters use sometimes in their Sophismes to doe, that when an Argumeth commeth against them, which they cannot well refolve indeed, they have a rule to shift off the matter with flout words and tragicall admiration, whereby to dash the opponent out of countenance, bearing the hearers in hand, the same to bee the weakest and denderest Argument that ever was heard, and therefore unworthy of any answer, but rather to be hiffed out of the Schooles.

With like fophistication these also fare with mee, who when they can neither abide to heare their owne doings declared, nor yet denie the same, which they heare to be

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true; onely for three or foure escapes in so large a Volume committed, (and yet some of them in the said Booke amended) they neither reading the whole, nor rightly understanding that they reade, envy and maligne so perversly the setting forth thereof, as though neither any word in all that History were true, nor any other story salse besides this.

The

The maine matter objected against the truth of Master Foxes History, is, for setting downe Iohn Marbeck burned, who a long time after lived, and played on the Organs in Windsor Chappell.

To which purpose Master Fox (elsewhere) thus answereth, Admit this fault had not beene by me corrected, as indeed it was, but that such an escape had still stood in my Booke unreformed, yet what courteous or gentle Reader could therein have any just matter to insult or triumph over me, seeing the judiciall Acts, the Records and Registers; yea, and the Bishops Certificate, as also the Writt of execution, remaining yet in

the Record fent to the King, did leade mee so to say and thinke: For what man writing Histories, can bee in all places, to see all things acted; but following the Records, wherein hee seeth the said Marbeck to bee judged and condemned with the other three, would otherwise write or thinke, but that he also was executed and burned in the same company?

But now I correct and reforme the same againe, and
first of all other I finde the
fault, and yet I am found fault
withail. I correct my selfe, and
yet I am corrected of others. I
warne the Reader of truth, and
yet I am a lyer. The Booke it
selfe sheweth the escape, and
biddeth, in stead of foure, to
reade three burned, and yet is
the Booke made a Legend of
Lyes.

To be short, where I pre-

vent alloccasion of cavelling, to the utmost of my diligence, yet can I not have that Law which all other Bookes have : that is, to recognize and reforme mine owne errours. Wherefore to conclude (whofoever they be) if they will be fatisfied, I have faid enough; if they will not, what loever I can fay, will not ferve the turne : And fo I leave them : I would I could better fatisfie them: God himselfe amend them. STAN WALLER SHOW WAS PRO

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The Preface.

Mone all the honors which I the Lord bath conferred upon these of our English Nation, there are none more eminent (fet the pure preaching of the Gospell efide) then in serving himselfe by the glorious and victorious conquest which our blessed Martyrs through their faith and patience atchieved: as over all forts of trialls and temptations, so in the end over death it selfe. O hom close stucke they to Christ, and to the Word of his grace, who neither by feare nor flattery, would be beaten off! Or rather, O how did Christ their Captaine and Leader sticke close to them, in heartning and encouraging them to fight

fight the good fight of faith? Their faith and patience shined exceedingly in all their constant sufferings. But the beight of all their graces, if I be not miftaken, did wonderfully Shine in their sweet Letters, penned with their owne hands in the time of their troubles and imprisonment. For therein are expressed such lively testimonies of the love of God towards them, shed abroad in their hearts by the holy Ghoft, together with their willingneffe to glorifie Godby the sufferings they endured, and were yet to endure, that it were enough almost to animate and encourage the verieff coward and dastard in the world, to receive with them the glorious Crowne of Martyrdome, though to the loffe of all profits and pleasures what soever. I therefore earnestly exhort and intreat all my deare Countrey-men, to be much in reading the History of the lives and deaths of our deare V 5 Bre-

Brethren and Sisters of England who loved not their lives unto the death, for the love they bare to our bloffed Lord Iesus Christ and his Gospel: but especially I would befeech them in the Lord, to be much and oft in viewing and reading againe and againe their ghastly Letters. For if we be endued with the same Spirit, by which they wrote those holy and zealous Letters, it cannot but greatly enkindle in us an ardent defire, if God should call us thereto, cheerefully with them (whatsoever trials should befall us) to maintaine the same quarrell and cause against all the powers of Hell, as they (the Lords Name be magnified) manfully and couragiously did.

An



An Alphabeticall direction for the ready finding out all the places where our English Martyrs suffered, during the Reigne of Queene Mary.

Also the day of the moneth and yeere in which they suffered,

Saint Albones.

V Hat call you him who was burned there?

George Tankerfield, by his Trade a Cooke. He suffered the 26. of August, 1555. of whom you may read fol. 290.

Ashford in Kent. See Canterbury.

Barnet

Barnet.

VV Ho was burned at Bar-

William Hail, of Therp, in the County of Esex. He suffred towards the latter end of August in the same yeers.

Beckles in Suffolket

life the day of the moneth and

How many were burned at Beckles?

These three, Thomas Spicer, Ichn Deny, Edmond Poole.

Brainfordin Middlefex.

How many were burned at Brainford?

Thefe

These sixe, Robert Milles, Stephen Cotton, Robert Dynas, Stephen Wright, Iohn Stade, William Pike, or Pikes a Tanner, Iuly the 14.15; 8.

Braintree in Effex.

WHo was burned at Braintree? William Pigot, March 28.

City of Briftoll.

How many finde you burned at Bristoll?

1 EdwardS barp, born in Wilt-Shire, September the 8.1556.

2 Alfo a young man a Carpenter, not named, Sept. the 25. the same yeere.

3 Alfo

2 Also Richard Sharpa Weaver, May the 7. 1557.

This Sharp through weaknesse recanted before all the Parishioners on a Sunday, in Parish Church, called

Temple.

But through horror of conscience not being able to follow his vocation, hee came shortly after into the said Church to the Quire dore, after Maffe, laying, with a loud voyce, Neighbours, beare me witnes, that yonder Idol (pointing to the Altar) is the most abominable that ever was.

With this Sharp was burned at the same fire, Thomas Hall Shoomaker, and Thomas Benion

a Weaver.

Burnt wood.

THo doe yee finde was burned at Burnt wood? One

One William Hunter Silkeweaver, at the age of 19. in An. 1555. of whom you may reade before, Fol. 27.

Bury in Suffolke.

VV Ho were burned at Bu-

Philip Humphrey, Iohn David, and Henry David, his brother.

In what moneth died they ?

In the same moneth in which Queene Mary died.

How came it to passe they died

then?

Sir Clement Higham sued out a Writ for their burning, albeit Queene Mary was not like then to recover.

Cambridge.

Cambridge.

VV Hat call you him that was burned at Cambridge?

Master Iohn Hullier, a Minister and Curate at Brabram, some three miles from Cambridge. He suffered, April the 2. 1556. on Maunday Thursday, on Iesus Greene: you may reade a note touching him, Fol. 226.

Canterbury.

VV Ere there many burned at Canterbury?

Yes, these whose names hereunder follow.

1 Matter Iohn Bland Preacher, Iuly the 12. 1555.

2 William Cocker.

3 William

3 William Hooper,

4 Henry Lawrence,

5 Richard Colliar,

6 Richard Wright,

7 William Shere, in the moneth of August 1555.

Who elfe were burned there?

These that follow.

8 George Carver, both of

9 Robert Sheater, & Hithe.

10 Anthony Burwar of Calete.

11 George Broade of Brome-

These suffered in the moneth of September.

Besides these there suffered at another time,

13 Ichn Lomas, Hole Con

14 Agnes Snoth,

15 Anne Albright,

16 Ioane Sole,

17 Ioane Carmer.

Were these all that suffred there? No, there were 22 moe which were executed there for the

cause

cause of the Gospell, viz.

18 Iohn Philpot: not Master Iohn Philpot who died in Smithfield.

19 William Waterrer,

20 Stephen Kempe,

21 William Hay.

22 Thomas Hudson,

23 Matthew Badbridge,

24 Thomas Steevens,

25 Nicholas Finall,

26 William Lowicke,

27 William Powting.

Of these godly Martyrs, two were burned at Wye, and the other two at Asbford, Ianuary the 15. 1557.

Who suffered there besides?
These 7. which follow, three men, and source women.

28 John Fishcocke,

29 Nicholas White,

30 Nicholas Pardue,

31 Barbara Finall,

32 Bradbridges Widdows

33 Wilsons Wife,

34 Bendens Wife. These died

in

in Iune the nineteenth.

Of this Bendens Wife, one of the foure Women formerly mentioned, reade that which is noted before of her, Fol. 101. to 107.

Was there any moe that suffered at Canterbury?

Yes, five more, whose names are there.

35 Iohn Cornford.

36 Christopher Browne,

37 Iohn Herft.

38 Alice Snoth.

9 Katherine Knight.

In what yeere were these five burned?

They were the last that suffered Martyrdome in Queene Maries Reign, not above sixe dayes before her death.

Cardiffe in Wales.

W Ho was put to death in this towne of Cardiffe? A poore Fisher-man, called Rawlins White: of whose Story you may read before. Fol. 50. to 56. He was burned, March the 30. 1555.

Carmarthen.

Who suffered Martyrdome in Carmarthen?
Robert Farrer, Bishop of Saint
Davids. He died in March the
30. 1555. Somewhat is noted of him also, Fol. 49.

Chelmsford in Effex.

was burned at

One Thomas Wats a Linnen Draper. Of whom a little is touched before, Fol. 107. He died, June the 10, 1555.

Who

Who suffered there else?

One called George Eagles, commonly called Trudge over the World. Of whom much is noted, Fol. 335. Hee died in the moneth of August, 1557. Hang'd and quartered, his head set upon the Market-crosse in Chelmsford.

Chichefter.

VV Hat call you him who was burned at Chichester?

His name is Thomas Iackson,

a Carpenter.

Hee was executed in the moneth of Iuly, 1555.

Who was burned at Chichester besides? One called Richard Hooke.

Colchefter

Colchefter.

VVEre there many burned at Colchester?

Yes.

What call you him that was burned there first?

One Iohn Lawrence, a Priest.

After what manner was hee
burned?

Hee was burned sitting in a Chaire.

Why fo?

Because his legs were fore worne with Irons, Hee was executed March the 29, 1555.

Rebearse the names of the rest that were burned there.

2 Christopher Lyster, Husbandman.

3 Iohn Mace, Apothecary.

4 Iohn Spencer.

5 Richard Nicholas, Wea-

6 John Hamond, Svers.

7 Simon

7 Simon Ioyner a Sawyer. These died in Aprill the 28. and in the yeere above said.

Who else doe geereade of? These ten.viz.

8 William Bongeor. Of Agnes Bongeor reade before, Fol.63. 64,65.

9 Thomas Banold,

10 William Purchas,

11 Agnes Sylvester,

12 Helen Euring,

13 Elizabeth Folkes, of whose answer you may reade before, Fol. 58.

These sixe last mentioned were brought from the Iayle in the Towne called Mot-hall, betweene 6 and 7. in the morning, and were burned hard by the Towne wall.

The other foure, were

14 William Munt,

15 Iohn Iohnson,

16 Alice Munt,

17 Rose Allin, of whom yee may read, Fol. 227. to 232.

The

The ages of these 10 amounted to the summe of 406. yeeres. These 4. were brought into the Castle yard in the after noone, to a place appointed for their burning, where no lesse joy fully and constantly with their above named fellow Martyrs, they suffered the like extremity to the glory of God, and comfort of the godly, August the 2.1557.

Were these all that suffered at

No, there were three more, to fill up the number of a score, viz.

18 William Harris,

19 Richard Day, 20 Christian George,

Who being chained to their Stakes, yeelded up their foules into the hands of the Almighty in the faid City, May the 26.

I finde one more burned befide the Posterne in Colchester called

called Agnes George, the Wife of Richard George: As alfo one Nicholas Chamberlaine, Iune the 14.1555.

Coventry in Warwicke Shire.

VV Ho was burned first in the City of Coventry?

That sweet Saint and Servant of Christ one Lawrence Sanders, a godly and faithfull Preacher: of whom some what is noted in this Booke, Fol. 16. 17,18,74. to 78.2:9. He suffered there, Feb. 8.1554.

Who were burned there besides?

Master Robert Glover, a Gentleman, and endued with excellent parts, as you may in part read before, Fol. 19.20, 42,43.

With this constant Souldier and Martyr of Christ was burned at the same Stake at the

X faid

faid place, Cornelius Bongay, by his Trade a Capper, September the 28. 1555.

Coxall in Effex.

VV Ho suffered there?
One Thomas Hawkes,
a Genleman of no lesse worthy parts then the aforesaid
Robert Glover. Of Master
Hawkes some what is noted before, Fol. 138. to 140. He was
burned lune the 10. 1555.

Darby.

VV Ho was burned at Darby?

A poore woman called *loan*Wast borne blinde, of whom
you may read something worthy the observation, fol. 219. to
220.

She

She Suffered at a place called the Wind-mill pit, where the constantly yeelded up her spirit into the hands of him that gave it. August. 1. 1556.

Darford in Kent.

HE that was burned at Darford, was one Christopher Waid a Linnon Draper.

Fol. 153. He suffered July the 12. 1555.

St. Edmonds - Bury.

How many were burned at St.
Edmonds-Bury?

These sixe. 1 Richard Bernard a La-

bourer, for not kneeling to the Pixe.

X 2 2 Robert

2 Robert Lawfon, Weaver, for not hearing Masse, Iune the 30, 1556.

3 Iohn Cooke, a Sawyer.

4 Robert Hills, a Sherman.

5. Alexander Lane, a Wheelwright.

6 And Iames Afhley.

These last soure, died there together about the beginning of August.

Eley.

THere were burned at Eley at one Stake, William Wolfey, and Robert Pigot. Of these two Martyrs you may reade, Fol. 164 to 166.

Exeter.

VV Hosuffered at Exeter?
One Prests wife, a
poore

poore Woman.

Where was she burned?

Without the walles of the Citie, at a place called Sothanhay. Of this poore woman reade before, Fol. 70,71.274, 275.

Saint Georges Fields in Southwarke.

William Moiant, Stephen Gratmicke, with one called King. These suffered in the latter end of May. 1557.

Glocefter.

VVHo finde you to be burned in this Civie? The godly Bishop, and con-X 3 stant stant Martyr of Christ, Iohn Hooper, Bishop of Glocester: of whom you may reade some notes in Fol. 1. to 4. also in Fol. 78. to 80. and 116 to 119. and 370.

He suffered, Feb. 6.

Was be onely put to death there?
No, there died in the faid
Citie one Thomas Croker, a
Bricklayer, with Thomas
Drowray, a blind Boy: whom
Bishop Hooper confirmed in the
truth, that morning he was to
be executed. See somewhat
touching the same before, fol. 2.

Greenfteed in Sufex.

IN July the 16. or thereabout, were burned at Greenfeed.

Thomas Dungat.

Iobn Freeman, and a woman called Mother Tree, in the yeere 1556.

Hadley.

Hadley.

VVHo was burned at Hadley?

That zealous and constant Martyr of Christ, Doctor Rom-land Taylor: of whom you have some notes before, Fol. 35,36,37,38. and 97. 120. to 126. Hee suffered in Feb. 9 1554.

Horden on the Hill.

T Homas Highed a Gentleman, was burned at the faid place, March 26.1555. He was joyful to heare a Mother so willingly to offer up her Sonne to the Lord, Fol.28.

X4 Harwich.

Harwich.

VV Illiam Bainford suffered here, I une the 14 in the yeere aforesaid.

Hereford West in Wales.

VV Illiam Nichols, held to bee a poore simple soule, was burned there, for speaking against the cruell kingdome of Antichrist, Aprill the 9. 1558.

Ipfwich in Suffolke.

VV Ho was burned as Ipswich?
A godly Preacher, called Robert

bert Samuel: of whom ye may reade, Fol. 29. 30, 156. to 159.

Who elfe?

Agnes Potten. Ioane Trunchfield.

Whose constancy in suffring for the truth was admirable, in regard they were otherwise but poore simple women. They were both burned there in the

moneth of March, 1556.

Were these all that died there?

No, there was two other

burned there, viz.

Alexander George, and
Alice Driver, of whom
fomewhat is noted, Fol. 196.
267. to 271.

Islington, Allend

Hom many were burned bere?
These foure, namely,
Rafe Alerton.

X 5 2 Iames

The Mirrour of Martyrs.

- 2 Iames Aufto.
- 3 Margery Anfro, and
- 4 Richard Roth.

Laxefield in Suffolke.

I Ohn Noyes a Shoomaker, was burned at Laxefield, for beleeving that Christs naturall body was in Heaven, and not in the Sacrament of the Altar.

He died therein the moneth of September. 1556.

See Lewis after Lichfield,
Leicester.

IN this Citie, or Towne of Leicester, was burned a Merchants servant, not named, for the cause of religion, June the 26.

Alfo one Thomas Moore, an Husband-

Husbandman, a poore simple soule: for affirming that his Maker was in Heaven, not in the Pixe.

He suffred death in the said Towne, June the 26.

Lichfield. in se of be

In Lichfield were burned Iohn Hayward, and Iohn Goreway, in the moneth of September.

To which may be added a vertuous and godly Gentlewo-man, called Mistris Ioyce Lewis, burnt in the said Towne. The day and moneth is not expressed. But some what of her Story you may reade, if you turne to Fol. 247. to 252,

Lewis

Lewis in Suffex:

A T Lewis was burned Dirick Carver Beerebrewer, July the 22. 1555.

Moreover, there were burned at one fire in the faid Town of Lewis these foure, viz.

Thomas Harland, Carpenter. Iohn Ofwald, Husbandman. Thomas Adlington, Turner, &

Thomas Read, Iune the 6.

You shall also finde burned there ewelve more, namely,

Thomas Wood, Minister, and Thomas Milles. These died Iune the 22. in the yeere aforesaid. The names of the other ten follow.

1 Richard Woodman, Yeoman, of whom you may finde fome notes before, Fol. 41. 42, 90. & 495. to 510.

2 George

- 2 George Steevens.
- 3 William Minard.
- 4 Alexander Hofeman, his Servant.
- 5 Tomasin a Wood, his Maide.
 - 6 Margery Moris.
 - 7 James Meris her Sonne.
 - 8 Denis Burgis.
 - 9 Ashdons wife

10 Groves wife, these ten suffered the extremitie of the fire for the desence of the truth at Lewis, Iune the 22.

Maidstone in Kent.

How many were burned at
Maidstone 2:
These seven.

- I Isane Bradbridge.
- 2 Walter Appleby.
- 3 Petronill his wife.
- 4 Edmund Allin, Miller.

5 Katherine

The Mirrour of Martyrs.

- 5 Katherine his Wife,
- 6 Mearings Wife of Maid-

stone,
7 Elizabeth a blinde Maide.

Maningtree.

Vne the 14. 1555, these three were burned at three severall places, to wit,

Thomas Osmond a Fuller at Maningtree,

VYilliam Bawford Fuller, at Harwich.

Nicholas Chamberlin Wea ver, at Colchefter.

By Saint Margarets Church in Westminster.

VV Ho were executed

One VVilliam Flower, a Schoole-master.

Wb or

What was the cause of his trouble?

He fmote a Priest called Iohn Cheltnan upon the head with his Wood-knife, as hee was saying Masse.

Where was this fact com-

mitted ?

In Saint Margaress Church aforesaid.

What penaltie was inflicted

upon him for his fo doing?

His right hand was stricken off for it, at the place of execution, and his body after that consumed to ashes by the fire: for denying the carnall presence of Christ in the Sacrament.

You may reade his Prayer which he made before he was burned, Fol. 403.

Maulden.

Scott the 24. 1756

Manlden.

O Ne Stephen Knight Was burned at Maulaen.

Mayfield in Suffex.

Foure were burned at Mayfield, viz. Iohn Hart, Shoomaker.

Thomas Ravensdale, a Cur-

The other two not named.

These joyfully yeelded up their spirit into the hands of God in the place aforesaid, Sept. the 24. 1556.

Newbery.

Newbery.

VV Ho were burned at Newbery?

Thefe three, namely.

Fellow of Magdalen Colledge in Oxford. First, a zealous Papist, afterwards a much more zealous Professor of the Gofpell. You may finde some what touched before concerning him, if you turne to Fol. 59.200, to 217.

2 John Askins.

3 Iohn Guin.

These suffered the extremity of the fire for the cause of Christ, July the 16, 15, 6.

Northampton.

Northampton.

A Shoomaker not named, was burned here.

As also one Iohn Kurd a Shooemaker, without the North-gate of Northampton, in the Stone-pits, September the 17.1557.

Norwich.

How many doe ye finde burned at Norwich?

These that follow, viz.

1 Simon Miller of Linne.

This Simon being in a great prease of people, who then came from hearing Masse, asked some of them where he

might goe to receive the Communion?

Where-

Whereupon a Papist tooke and brought him to Duning Chancellor of Normich, who after a few words, committed him to prison, for standing to his confession, which he had there ready written: part whereof appeared above his shooe, where hee had hidden it, if he should hap to be apprehended.

2 Elizabeth Cooper.

She having recanted, but after recovering strength againe, was burned with the said Simon. Iuly the 13.

3 Richard Crashfield a young man, for not comming to Masse, died there by fire, August the fifth.

4 Cicely Orme.

This Cicely Ormes was burned at Normich, being of the age 32. yeeres. September the 23. 1557.

She also recanted, but could never have rest in her consci-

ence, till shee returned.

Moreover, you shall reade of William Seaman, Hus-

ופנים נבעי עיסות

bandman.

6 Thomas Hudson, Glover.

7 Thomas Carman, who being condemned by Hopton then Bishop of Normitch, for the cause of Religion, were burned without Bishopsgate, in a place called the Lolards pit. May the 19. 1558.

Of Thomas Hudson, tead be-

fore, Fol. 66. 11 guing worth

8 Richard Teoman, Doctor Taylor Curate in Hadley.

He was also burned at Nor-

wich, Iuly the 10. 1558.

It is very likely that Themas Spurdance one of Queene Maries Servants was burned here in the moneth of November, 1557. for not submitting himselfe to the Lawes of the Realme, as things then stood.

Oxford.

Oxford.

VV Ho was burned at Ox-

Two Reverend Fathers of our Church, viz.

Nicholas Ridley once Bishop of London, rather broyled then burned.

With this godly and learned Bilhop, was burned at the same Stake old Father Latimer; in a Ditch over against Baily Colledge, October the 16. 1555.

Or the said Bishop Ridley read before, Fol. 5. 14. 167. to

173. and 181.

Of Father Latimer you may reade, Fol. 13. 174 to 179. and 349.

Who comes next to be mentioned?

That honoured and reverend Prelat, Thomas Cranmer, sometimes



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times Archbishop of Canterbury, who was also burned at Oxford, March. 21. 1556.

Of whom you may reade, Fol.74. 373. and 375.

ET STATE OF THE ST

Rayly in Effex.

Rayly?
Those two, to wit,
Thomas Causton, Gentleman.
Iohn Ardley, Husbandman.
Causton was burned there,

March the 26. 1555.

Ardley, May the 30, the same yeere, because they would not conforme themselves to the Popish religion. Reade a note as touching him, Fol. 135.

Rochester.

Rochefter.

Tohn Harpoole, and Ioane Beach.

Were burned at Rochester, for withstanding the doctrine of Transubstantiation, Aprill the first. 1556.

Rochford in Effex.

I Ohn Simfon was burned at Recipford.

Saffron Walden.

I Ohn Newman a Pewterer, was burned at Saffron Walden August the 31.1555.

Salisbury.

3

Salisbury.

Obn Spicer, Mason,
William Coberley, Taylor,
Iohn Maundril, Husbandman, suffred at Salisbury.

Smithfield.

Howmany doe you finde bur-

All these whose names hereunder follow.

cher, who was the first that felt the extremity of the fire in Queene Maries Raigne. Hee died Feb. the 4. 1554 Reade a note concerning him, Fol. 15.

Thomas Tomkins, Weaver. He was burned, March the 16. 1554. Of his piety and charity, read Fol. 127.

Iohn

3 John Cardmaker, Minister.

4 lohn Warne, V pholiter.

These two were burned together, not for denying a Sacramentall, but a carnall presence of Chilt in the Sacrament, May the 30. 1555. Of Caramakers answer touching the reall presence, read Fol. 72. read also Fol. 137.

Of Warnes Sweet Speech, read

Fol. teo. Il along

5 Iohn Bradford, worthily stiled holy Bradford, a powerfull Preacher, and godly Martyr.

With the faid Master Brad-

ford was burned

6 Iohn Leafe, of the age of

They fuffred in the moneth

of June 15. 1555.

Of Master Iohn Bradford, you may read sundry sweet notes, Fol. 9.10,72,73,108, 142. to 153. 276. His two Letters.

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Of lohn Leafe some what is noted, Fol. 29.

After these was burned, that stout Champion of Christ.

7 Iohn Philpot, Archdeacon of Winchester, with whose death the yeere 1555. was concluded. He suffered December the 18. Read what is briefly noted of him, Fol. 7.8,183, 187,188,386. But of his large examinations in the greater Volumes of the Martyrs.

Moreover, there were burned in Smithfield these sixe, all at one Stake, Aprill the 23. 1556.

8 Richard Spurge, Sherman, 9 Thomas Spurge,

In trouble for not comming to their Parish Church, since the Masse was set up.

10 George Ambrofe,

In trouble likewife, for not comming to his Parish Church as also because he found the

Parson in two tales.

22 Robert Drax, first Deacon, afterwards a Minister.

Of his answer to the Bishops, reade Fol. 12. of other notes touching him, read fol. 195, to 198.

14 Katherine Hut, of Bock-

15 Ioane Horn, of Billerekey.

16 Elizabeth Thackvell of great Burstead.

These two latter, both maids.

Here follow the names of five more, viz.

17 Thomas Loseby.

18 Henry Ramfey.

19 Margaret Hide.

20 Agnes Stanley.

21 Thomas Thyrtle.

All these suffred at one fire in the said place, Aprill the 12.

Three more burned there, namely,

22 Iohn Halingdale.

Y 2 2: William

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ng

23 William Sparrow.

24 Richard Gibson.

Of thefe two latter Martyrs, formewhat is noted, Fol. 160. They suffered in November the 18. 1557.

Moreover,

25 Iohn Rough a Scottish man and Preacher, beneficed at Hull in Yorkeshire After that, chosen to bee a Preacher to the private Congregation in Queene Maries dayes. Bewrayed by a false Brother, called Robert Serjant a Taylor, and apprehended by one of the Queenes Servants, at the Sarazens head in Islington. With this godly man was burned a woman called

26 Margery Mearing, December the 22. 1557. Of Master Rough see fol. 33. 261. Of Margery Mearing, 365.

27 Cuthert Simson, Deacon, of Christs Congregation in London.

He

He was first imprisoned in the Tower, then in the Bishops Coalehouse. He was twice racked, thereby thinking to compell him to reveale who came to the English Service. but in vaine, such was his constancy. Hee was also set in an Engine of Iron, called Skevingtons gives three houres, &c. After all, he suffered his body to be burned to ashes in Smithfield, and with him at the same Stake, two others, viz.

28 Hugh Fox.

29 Iohn Devenish,

For speaking against the Masse.

Of Cutbert Simson, read Fol.

31. to 33. and 367.

To these may be added other seven, who were likewise burned there, for not returning to the unity of the Popish Church.

30 Henry Pond.

3 1 Rainold Eaftland.

33 Robert Southam.

33 Matthew Riccarby.

Y 3 , 34 Jobs

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The Mirrour of Martyrs.

34 John Floyd.

35 Iohn Helli-day.

36 Roger Holland.

Of Roger Holland, you shall finde some what noted, Fol. 68. and 510.

Tunbridge in Kent Thetford.

One Thomas Cob, of Haverill, was burned at Thetford.

Vxbridge.

VVHo was burned at Vxbridge?

Iohn Denly, Gentleman, and Robert Smith, a Painter, being

Of Robert Smith you may read fol, 110, 155, 364. They

fuffered

suffered both, August the 8.

Walfingham.

Villiam Allin was burned at Walfingham, for not turning to the Romish Religion, about the beginning of September, in the yeere aforefaid.

Westchester.

George March, a Minister, was burned at Westcherster, at a place called Northgate, Aprill the fourth, 1555. His Prayer which he used to say daily, is mentioned in Fol. 379.

watow ly Lewik, garnered co-

Burns Labor

Wetton Vnderhedge, in Glocester-shire.

A Woman not named, died here by fire, September the 27, 1516. Constant in the Christian faith, to the terrour of the adversaries, and comfort of the godly.

Yexford.

Roger Cooe of Milford in Suffolke, a Sherman, was burned at Texford.

of Conclusion, by

Thus I have, as nigh as posfibly I could, gathered together gether in a short view, all the places Alphabetically, where the godly suffered in Queene Maries dayes: partly, to continue their memory among those of the aged fort, who at that time lived thereabouts, and it may be were eye witnesses thereof. Partly also, that hence they may take occasion to make report to those of the younger fort: for as the Psalmist saints.

Now, because in these secure times many are really. I grant, to buy new Bookes, but after a while are loth to take the paines to reape the fruit of what they have bought, by letting them lie scattered here and there in their houses unused: this consideration hath enduced mee, when I make mention of any, whose story yeelds any thing worth observation.

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vation, purpolely to referre them to what is noted of fuch and fuch in this Booke, by directing them to the number of the Folioes or Leaves, where fuch things may with a little labour by the figures be readily found and read: either for quickning or comforting of such into whose hands these briefe Collections shall happen to come. The end I chiefly aymed at , was the glory of God, and the good of such poore Christians, whose purse will not reach to buy the greater Volumes of the Martyrs. so heav sew Bookes

HI this confideration but the HI water I water that

a winder are lother or take the prince to respect the froit or what they have brought, by lessing them is their houles no and there in their houles no

The Mirrour of Martyes.

495



SECOND

PART OF THE

MIRROVR OF MARTYRS:

Containing their quicke and ready Answers, to fundry hard and difficult Queftions:

With many other remarkable Rassages, extracted not onely out of our English, but also Forraine Histories of the Mariyrs.

trance into this feed on the party thought in amille to extract here and there somewhat out

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of the examinations of Richard Woodman, Martyr, who is wee have twice mentioned before in this Booke, because how so-ever he was but a privat man, yet doe his Answers favour of such a ripe judgement in matters of Faith, and Christian courage added thereto, that they will yeeld unto the Christian Reader much matter of godly edification, &cc. Being written with his owne hand.

His Warrant being made to be sent to the Marshall-See in Southwarke: The Bishop of Chichester said, Me thinkes he is not arraid of the prison.

Wood. No, I praise the Li-

ving God.

Story. This is an Heretique indeed. Hee hath the right tearmes of Heretiques. The Living God. Be there any dead gods, I pray you?

Wood. Be ye angry with me, because I speake the words which

are

are writtenin the Bible? or then

babble: What speak if thou of the Bible? There are no such words written in the Bible.

Wood. No, doth not David fay in his Pfalmer, My heart and my flesh cryeth out for the Living God? Besides many places more which I could recite.

chieh. I doe not deny bus it is written, and is the truth: I know it as well as yee, but fuch is the speech of all Heretiques.

Story. My Lord, I will tell you how yee shall know an Heretique by his words, becanse I have beene more used to them, then you have beene; that is, They will say; The Lord; and, We praise God, and The Living God. By these words ye shall know an Heretique.

Wood. All these words are written for our learning. Wee are taught

Pfal. 84.2.

taught to fay in the Pfalmer, The Lords Name be praised from the rifing of the Sunne, to the going downe of the fame. Pfal. 113. Alfa , Let fuch as love thy falvation, fay continually, Let God be magnified, Pfal.70.

Prieft. A Prieft asking him, if there were nothing true but what was written in the Bi-

ble ding self selfer insomes et il Wood. Woodman answered. Saint Paul faith, That if an Angell come from Heaven, and should teach any other doctrin then may be proved by Gods Word, hold him accurfed, Gal. I. And fo doe I, I tell to them, then you . ylanialq nov

Prieft, Here is a Teltament in my hand, if I hurle it in the fire, and burne it, have I burned Gods Word, or not ? I will buy a new for 16. pence. ppis

Wood. Ifay, you have burned Gods Word, and I beleeve, he shat will will burne a Testament willingly, mould burne God himselfe, if hee were here, if he could: for he and his Word are all one.

Then (faith Woodman) they made a great laughing at it.

Wood. Laugh en (quoth I)
your laughing will be turned into
weeping, if you repent not with
speed.

Chich. Then faid the Bithop, to cover the Priests folly, Why, if my Counting house were full of bookes, and should be burned by chance, and the New Testament also, were Gods Wordburned?

Wood. No my Lord, because it was burned against your will, but yet, if you should burne is willingly, or thinks it well done, and not be sorry for it, you burne Gods Word, as well as he. For he that is not forry for an ill turne, doth allow it to be good.

Chich. Follow your Vocation, you have a little learning:

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We have an Altar, whereof you may not eate. What meanes So. Paul thereby?

Wood. There is no man for faolish to eate stones, I trow.

Chich. What mockers and scorners be you, to say, no man will be so foolish to eat stones? It is a plaine mocke.

Wood. Why, my Lord? you said I had no learning, it becomes you to make things more plaine to me, and not to aske me such darke questions, &c.

Chich. I dare fay, you know what it meanes, well enough. The most foole in my house will understand my meaning better then you.

Wood. There stood some of his men not faire off, talking together in a window: And he called one by his name.

Chich. Come hither, I say to thee, Thou shalt not ease of this Table, what doe I meane thereby?

The

The Man. Forfooth, my Lord, you would not have me eate of this Table, laying his hand thereupon. With this answer hee made all them in the house to fall a laughing, and I could not hold in, but burst out with laughter, and said.

Wood. Hee hath expounded the matter almost as well as !.

Chich. Hee meaneth well enough, if yee would understand him. Answer me againe, to make it more plaine. I say to thee, Thou shalt not eate of this Table: What meane I thereby?

The Man. Forfooth, you would not have mee eate this Table.

Wood. These words made them all laugh: wherewith the Bishop was almost angry, because the answer proved no better, and said.

- Chich Hee meaneth that I would

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would not have him eate any of the meat that is fet upon this Table, How fayed thou, doeft thou not meane for

The Man. Yes forfooth, my Lord, that was my meaning in deed.

Wood. Yea, my Lord, now you have told him what you meane, he can say so, and so could I have done, as little wit as I have, if you had said, Paul had meant that no man might eate of that which was offered upon the Altar but the Frieft.

Chich. Yes, I perceive you understand the meaning of Paul well enough, but that you list to cavill with me.

Being asked by Doctor Langdale what he faid to the Sacrament of the Altar? he anfwered, he knew no such Sacrament.

Gage. You should have begun, with that first, saith Master Gage to the Doctor, and ne-

ver

ver talked with him about other things. What, faith Gage; know you not what the Sacrament of the Altar is ?

Wood. No sure, I know none such, untesse Christ be the Altar that you meane, for Christ is the Altar of all goodnesse. And if you meane Christ to be the Altar of the Sacrament you speake of, you shall soone heare my minde and beliefe therein.

Lang. Well, we meane Christ to be the Altar, say your minde, and goe briefly to worke, &c.

Wood. Yes, you shall soone heare my minde therein, by Gods helps. I doe beleeve that when so ever I come to receive the Sacrament of the Body and Blood of Christ truely ministred according to his institution: I beleeving that Christ was borne of the Virgin Mary, and that he was crucified on the Crosse, and so d his blood for the remission of my sinnes, and so take and eate the Sacrament of Bread

Bread and Wine in that remembrance: that then I doe receive whole Christ, God and Man, mystically by faith. This is my beliefe of the Sacrament, the which no man is able to disprove.

Gage. By Saint Mary; I can finde no fault in this, How fay

you, Master Doctor?

Lang, Sir, you fee not fo much as I doe. For he goeth craftily to worke. For though hee hath granted that the faithfull Receiver receiveth the Body of Christ, God and Man, yet he hath not granted that it is the Body of Christ, before it be received; as you shall see by and by, by his owne words, I warrant you. How fay you, is it the Body of Christ, as soone as the words be spoken by the Priest or not? For these words will try him more then all the rest.

Wood. Doth the Word say, that it is his body before it be received? ceived? if it doe, I will say so too.

(Gage. Why? Then we shall agree, if you will be tryed by the Word.

Wood. Yes forfooth, that I will: Godforbidelfe.

Gage, Why? The Word faith, it is his Body before it be eaten.

Wood. Those words would I faire heare: but I am sure they be not in the Bible.

Lang. No, that shall you see by and by, Master Gage, and turned to the 22. of S. Luke and there read, When Supper was done, Christ tooke Bread, gave thanks, and brake it; and gave to his Disciples, and faid, Take, eate, this is my Body. Then they spoke both at once: Here hee saith, it is his Body.

Wood. Master Gage, I doe not deny but he called it his Body, but not before eating, as I said before. Wherefore I pray you marke the Words: Christ said, Take,

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eate. I pray you Sir, marke that be said, Take, eate: and then he said, It was his Body. So you see, Eating goeth before. So according to the very word, I doe beleeve it is his Body. Which words made them both astonied.

Lang. Why then, by your faying, Indas ate not the Body of Christ. How say yee? Did

he not?

Wood. Nay, I aske you. Lang. I aske you. Wood. And I aske you, Lang. And I aske you.

Wood. Marry, and I aske you. And I bid you answer if you dare for your life. For what so ever you answer, unlesse you say as I have said, you will damne your owne soule. For Master Gage, I protest before God, I would you should do as well as my owne soule and body, and it lamenteth my beart to see, how you be deceived with them: they be deceivers all the sort of them. Hee cannot an-

finer to this, but either he must prove Iudas to be saved, or else he must prove that it is no body before it be received in faith, as you shall well p: receive by Gods belp if he dare to answer to the question.

Gage. Yea, I dare say, he dareth. What? you need not so to threaten him.

Wood. Then let him answer it, if he can. Then he said he knew what I would say to him.

Lang. Master Gage, I will tell you in your eare, what words he will answer me, or ever I speake to him. Then hee told Master Gage a tale in his eare, and said, I have told Master Gage what you will say.

Gage. Yea, and I will tell the truth for both parties.

Wood. Well, how say you? Did Iudas eat the Body of Christ, or not?

Lang. Yea, I say, Indas did eate the Body of Christ.

Wood. Then it must needs follow,

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follow, that Judas bath everlafting life. For Christ saith in the
6. of John, who lo eateth my
Flesh, and drinketh my Blood,
hath eternall life, & I will raise
him up at the last Day. If Judas did eate Christs Body, I am
sure you cannot deny, but that he
did both eate his Flesh, and drinke
his Blood, and then is Judas saved
by Christs owne words. Therefore
now you are compelled to say, that
it was not Christs Body, or else
that Judas is saved.

Gage. Surely these bee the very words that Master Doctor told me in mine eare, that

you would fay unto him.

Wood. Well, let us see, how well he can avoid this Argument.

Lang. Indas is damned, and yet hee did eate the Body of Christ, but hee are it unworthily, and therefore he is damned.

Wood. Where finde you, that Iudas did eate the Body of Christ unworthily? Lang.

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Lang. They be Panis words, 2 Cor.chap. 11.

Wood. Mafter Gage, I de. fire you for Gods fake to marke my words well, which I shall say. If S. Paul speake any such words there, or in any other place, may, if there be any such words written in al the Bible, that ever any man ate the Body of Christ unwerthily, then fay, I am the falfest manthat over fake with tongue. But indeed thefe be the words of Saint Paul. Whofe eateth of this Bread. & drinketh of this Cup unworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords Body, that is, because be presumeth to eate the * Sucrament of the Lord without faith, & famaking no difference betwixt the Sacrament, & other Bread and drinke: and that is Saint Pauls meaning, and not that any man dother can eate the Body of Christ unworthi ly. For who fo eateth the Body of

* August.
The Apostles
received
the bread
and the
Lord;
Indas
onely received
the bread
of the
Lord.

Christ, bath everlasting life, And, so being in baste called to dinner their Conference brake off.

Roger Holland, Martyr, borne in Lancasbire.

Touching whom somewhat hath in briefe beene touched before, onely that I would note concerning him here, is the manner of his Conversion from Papistry to

true Christianity.

This Roger Holland (faith Master Fox) a Merchant-Taylor of London, was first Prentice with one Master Kompton at the Blacke Boy in Watling-street, where hee served his Apprentiship; with much trouble unto his Master, who sought to gaine him from that licentious liberty in which he had formerly beene nouzled and

and trained up in giving himfelf to gaming, rioting, dancing, &c. but besides all this, being a stubborn and obstinate Papist, was unlike ever to comto any such end, as God called him unto, the sequell whereof here followeth.

His Master, notwithstanding his lewdnesse, putting him in trust with his Accounts, hee had on a time received certaine moneys to the summe of thirtie pound, and falling into ill company, lost the said money every groat at Dice, and being past all hope which way to answer it, purposed to sie beyond-Seas, either into France or Flanders.

Vpon which his determination, he called betimes in the morning to a fervant in the house, an ancient and discreet Maide, whose name was Elizabeth, who prosessed the Gospell with a lite agreeable thereto,

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ever and anon rebuking the wilfull Papiftry, and licentious living of the faid Roger Holland. To whom hee faid, Elizabeth, I would I had followed thy gentle perswasion, and friendly rebukes: which if I had done, I had never come to this shame and mifery which I am now falme into: for this night I have loft thirtie pound of my Masters money, which to pay him, and to make up mine accounts, I am not able. But thus much I pray you defire my Mistris, that she would intreat my Master to take this Bill of my hand, that I am thus much indebted unto him, and if I be everable, I will fee him paid, defiring him that the matter may bee passed over with filence, and that none of my kindred nor friends may understand of this my lewd pranke. For if it should come to my Fathers eares, it would bring

bring him to his grave with forrow: and so was he depar-

ting.

The Maide confidering that it might be his utter undoing : Nay stay, faid she, and having a piece of money lying by her, given unto her by the death of a Kinsman of hers (who as it was thought, was Doctor Redman) shee brought unto bim thirtie pound, faying, Roger here is thus much money, I will let thee have it, and I will keepe this Bill. But feeing I thew thee this kindnesse to helpe thee, and to fave thine honesty, thou shale promise mee to abandon all lewd and bad company, all fwearing, and all filthy talking, and if ever I know thee to play but one twelve pence at either Dice or Cards, then I will show this thy Bill unto my Matter. And further thou shalt promile mee to refert every day

to the Lecture at All-halowes, and the Sermon at Pauls every Sunday, and to put away all thy Popish Bookes, and vaine Ballads, and to get thee the New Testament, and the Booke of Common Prayer, reading the Scriptures with feare and reverence, calling unto God daily for his grace and assistance to direct thee in his truth, &c. Then shall God keep thee, and send thee thy hearts desire.

Thus, within one halfe yeer, God had wrought such a change in the heart of this man, that he became an earnest Professor of the Truth, detesting all Popery, and evill Company, so that he was admired of all that had knowne and seene his former life and wickednesse.

Then he repaired to Lancathire unto his Father, and brought divers good Bookes. with him, and bestowed them upon his friends, so that his Father, and others began to teste of the Gospell, and to detest the Masse, and in the end his Father gave him a stocke of money to begin the world withall, to the summe of fifty pound.

Then came hee to London againe, and to the Maide who had lent him the money, hee faid : Elizabeth, here is the inoney I borrowed of thee I and for thy friendship and good counsell I have received from thee, to recompence thee I am not able, otherwise then by making thee my Wife: and foone after they were married, which was in the first yeere of Queene Mary. And having a Childe by her, hee caused Master Rosse to baptize his faid Childe in his owne house. But he was bewrayed to the enemies and being gone Z 4 into

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The Mirrour of Maryes.

the Country to convey the Childe away, that the Papilts should not have it in their anounting hands, Bonner caufed his goods to be seazed upon, and most cruelly used his Wife.

After this hee remained closely in the City and in the Country, in the Congregations of the Faithfull, untill the last yeere of Queene Mary, And then with fixe other was taken, not farre from S. Johns. Wood, and so brought to Newgate upon May day in the morning, in the yeere 1558,

A Dispute concerning Christs presence in the Lords Supper.

L. Chanc. Didd not thou deny Christs

pre-

presence in the Sacrament?

Brad. No, I never denyed or taught, but that to faith, whole Christs Body and Blood was as present, as Bread and Print to the due Receiver.

L. Chanc. But doft nor thou believe that Christs Body naturally and really is there under the formes of Bread and Wine?

Brad, I believe Christ is profent there to the faith of the due Receiver: as for transabstantiation, I statly and plainly tell you. I believe it not.

Worcest. If he be not included therein, how is hee pre-

Brad. Though my faith can tell you how, yet my tongue cannot expresse'it, nor you otherwise then by faith, heaveit, or understandit.

tio of Claift in all places, as the

The Marrow of Martyrs.

slence in the Sacrament

About the Visibilitie of the

Weston. VVHere was your Church fortie yeeres agoe? Or where is it now? except in a corner of of Germany.

Brad. Sir, the Church of Christ is dispersed, and not tied to this or that place, but to the Word of God: so that where it is, there is Gods Church, if it be truely taught.

About the presence of Christs
Body in the Sacrament of
the Altar.

Io. Nem. VIII yee have the humanitie of Christ in all places, as the Deitie is?

D. Thorton.

D. Thorton. Yea, it is in all places as the Deity is, if it please him.

New. I promise you, that seemeth a very greate Heresie, for Heaven and Earth are not able to containe the Divine power of God, for it is in all places, as here, and in every place, and yet ye will say, that wheresoever the Deity, and there is also the Humanity, and so ye will make him no body, but a fantasticall body, and not a body indeed.

D. Thorn. Nay we doe not fay, he is in all places on the Deity is, but if it please him, it may be in all places with the Deity.

New. Now that feemeth to me as great an Herefie as ever I heard in my life: and I dare not grant it, lest I should deny. Christ to bee very Man, and that were against all the Scriptures.

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A blasphemic of Bonners and swered, concerning Gods
Omnipotency

performe that which he spake? I tell thee that God by his omnipotency may make himselfe to be this Carpet, if he will.

Philpot. As concerning the Omnipotency of God, I say that God is able to doe whatsoever he willeth, but nothing which is not agreeable unto his Word. That also which my Lord of Landon hath spoken is blasshemy, to say that God may become a Carpet, for as I have learned of ancient Writers, Non potest Deus facere, quæ sunt naturæ suæ contratia, that is, God cannot doe that which

Pfal. 135.

which is contrary to his nature:
as it is contrary to the nature of
God to be a * Carpet, whiesse then
you can declare by the Word, that
Christia otherwise present with
me then spiritually and sacramentally by grace as he hath tampht
me, you pretend the Omnipotency
of God in vaime.

*A Carpet is a creature; and God is the Creator; and the Creator cannot be the creature.

Whether these words, This is my Body, spoken by a Priest over the Bread and Wine, make the Body and Blood of Christ.

care, which bee

Chad. Doctor Chadjey beflion, flaggering at it; at last answered affirmatively.

Sacrament So chat'if the en-

Philpot. That is blasphemy to fay; and against all the Scriptures and Doctors, who affirme Accides very use adelementwo Softens on

affirme that the forme and Confecration **fub**stance in must be observed, which Christ used and did institute, as Saint Cyprian faith. In the Sacrifice. which is Christ, onely is Christ to be followed. Wherefore, whofoever faith that these words onely, This is my Body, do make a presence of Christ; without Bleffe, take, and cate, which bee three as substantiall points of the Sacrament, as, This is my Body, is, hee is highly deceived.

Therefore as Saint Austin saith, * Let the Wordbe joyned to the Element, and it becommeth a Sacrament. So that if the entire Words of Christs institution bee not observed in the administration of a Sacrament, it is no Sacrament; wherefore except blessing bee made according to the Word (which is a due thankes-giving for our redemption in Christ) and also

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* Accedat ver'um ad elementum,& fit Sacramentum, death, in such wise as the Congregation may bee edified; moreover also a Taking and Eating after Christs Commandement; except I say, these three parts be first performed (which is not done in the Masse) these words, This is my Bosy, which are last placed in the institution of the Lords Supper, cannot bee verified. For Christ commanded as well, Take ye, Eate ye, as This is my Body.

To the same purpose, by Richard Crassfield Martyr.

Dunning, Chan. DOE yee of Norwich. Doe believe this, that after the words spoken by the Priest, there is the substance of Christs Body, Fiesh

The Mirrour of Martyrs.

Flesh and Blood? How say ye, doe ye not beleeve this? speake, man,

Crassfield. I doe beleeve, that Christs Body was broken for me upon the Crosse, and his Blood shed for my redemption, whereof the Bread and Wine is a perpetuall memory, the pledge of his mercy, the Ring and Seale of his promise, and a perpetuall memory thereof to all the faithfull to the end of the worlds.

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Monte of the Hangahira

A notable speech to the like effect, uttered by Richard White, who was condemned for the truth, but was delivered by Gods providence, as it is to be seene in his History.

Brookes Dupon the Sacra-

Sacraments are like, in regard of the natures; for in Christ are two natures, a divine and an humane nature: so likewise in the Sacrament of Christs Body and Blood, there be two natures, which I devide into two pares, that is, externall, and internall. The externall part are the elements of Bread and Wine, according to the saying of Saint Angustine.

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The internall part, is the invisible grace, which by the same is represented. So is there an externall receiving of the fame Sacrament, and an internall. The externall is, with the hand, the eyes, the mouth, the tafte, and eare. The internall is the holy Ghost in the heart, which worketh in mee faith, whereby I apprehend all the merits of Christ, applying the fame wholly unto my salvation. If this be the truth, beleeve it, if it be not, reprove 1t.

The Antiquity of the true Church.

Bonner. HOw long hath your Church flood, I pray you?

Philpot. Even from the beginning, from Christ, and from his Apostles, Apostles, and from their immediate Successors.

Chancellor of Litchfield. He will prove his Church to be before Christ.

Philpot. If I did so, I goe not amisse, for there was a Church before the comming of Christ, which maketh one Casholique Church.

Whether the Popish Masse be a

one by enotion, untellered

Cofine. VV Hat! the Maffe to bee a Sacrament, who ever doubted thereof?

Philpot. If it be an undoubted truth, you may the fooner prove it: for I doubt much thereof.

Harpsfield: What, deny you the Masse to be a Sacrament? for shame speake it not.

Phil. I will not be ashamed to deny it, if you cannot prove it.

Harps.

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Harps. Why, it is a facrifice, which is more then a Sacrament?

Phil. You may make it as much as you lift, but you shall never make it a sacrifice, but first it must be a Sacrament, for of the Sacrament you deduce sacrifice.

Christ say, This is my Body? and doth not the Priest pronounce the same words that

Christ did?

Phil. The pronunciation is not onely enough, unlesse the words be therewithall applied to the use as Christ spake them to. For though you speake the words of Baptisme over water never so many times, yet there is no Baptisme, unlesse there be some Childe or person to be baptized.

Harps. Nay, it is not like, for Hos est Corpus meum, is an indicative proposition, shewing a working of God in the substance of Bread and Wine.

Phil.

Phil. It is not onely an indicative proposition, but also an imperative or commanding, for he that said, Hoc est Corpus meum, said also, Accipite, manducate, that is, Take ye, Eate ye. And except the former part of the institution of Christs Sacrament be accomplished according to the Communion, the latter, This is my Body, can have no verification, take it which way you will, and how you will.

Of the Authoritie of the Church.

Chicheft. HOw doe we beleeve the Gospell, but by the authoritie of the Church, and because the same hath allowed it?

Phil. Saint Paul Saith, He learned not the Gospel by man,

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nor of men, but by the revelation of Iesus Christ, which is a sufficient proofe that the Gospell taketh not his authority from man, but of Godonely.

Chich. Saint Paul speaketh but of his owne knowledge,

how he came thereto.

Phil. Nay, be peaketh of the Goffoll generally, which commeth not from man, but from God, and that the Church must teach that onely which commeth from God, and not mans precepts.

Chich. Doth not Saint Augustine say, I would not believe the Gospel, if the authoritie of the Church did not move methereto?

Phil. I grant that the authority of the Church moves unbeleevers to believe, but yet the Church gives not the word it's authoritie, for the word hath it's authoritie onely from God, and not of men; men be but disposers thereof: for first, the word hath his being before the Church, and the Word is the

the foundation of the Church-The foundation of necessity must first be sure, before the building there an san bestedfast.

What to beleeve as touching the Lords Supper, testified by StevenGratnicke, Martyr.

Wince. VVHat fay you to the Sacrament of the Altar?

S.Grat. My Lord, I doe beleeve that in the Sacrament of the Lords Supper truely administred, in both kinds, according to the institution of Christ, unto the worthy Receiver, hee eateth and drinketh mystically by faith, the Body and Blood of Christ. Then I asked him if it were not the truth? And he said, Yes. Then said I, Beare witnesse of the truth.

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If Christs Body beein the Sacrament materially, it must then be there also visibly.

Wince. VV Hat faift thou to these words, Take, Eate, This is my Body? These are the words of Christ, wilt thou deny them?

Grat. My Lord, thefe are the words of Scripture, I affirme them

and not deny them?

Rochest. Why then, thou doest confesse in the Sacrament of the Altar to be a Reall presence, the selfe same Body that was borne of the Virgin Mary, and is ascended up into Heaven.

Grat. My Lord, what doe you now meane? Doe you not also meane a visible Body? For it cannot be, but of necessity if it be a Reall presence, & a material Body.

dy, it must be a visible Body also.

Winch. Now I fay unto thee, it is a Reall presence, and a materiall Body, and an invisi-

ble Body too.

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Grat. My Lord, then it must needs bee a fantasticall Body: for if it should be a materiall and invisible Body, as you affirme, then of necessity it must be a fantastical Body: for it is apparant, that Christs humane Body was visible and seene, I Iohn. 1.1.

Somewhat more to the same purpose, in a reasoning betweene Sir John Baker, Collins his Chaplaine, and Edmund Allen.

E Dmund Allen being perfive ded by certaine of his friends out of the fixth of Barnch to goe to heare Masse; suddenly before the sacring, Aa went

went out, and confidered in the Church-yard with himfelfe. that fuch a little cake being betweene the Priests fingers, could not bee Christ, not a materiall body, neither to have foule, life, finewes, bones, flesh, legs, head, armes, nor breft, and lamented that hee was fo feduced by that place of Baruch, which his conscience gave him to be no Scripture, or elfe to have an other meaning: and after this he was brought before Sir Iohn Baker againe, who asked why herefuled to worship the bleffed Sacrament of the Altar ?

Allen. It is an Idell. Col. It is Gods Body. Allen. It is not.

Col. By the Masse it is.

Allen. Itis Bread.

Col. How provest thou that? Allen. When Christ sate at his

last Supper, and gave them Bread to eate--

Col.

Col. Bread, knave?

Allen. Teabread, which you call Christs body. Sate he still at the Table, or was he both in their mouthes, and at the Table? If he were both in their mouthes and at the Table, then had he two bodies, or else a fantasticall body, which is an absurditie to say.

Baker. Christs Body was glorified, and might be in moe

places then one.

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Allen. Then had be more bodies then one, by your own placing him.

Col. Thou ignorant affe, the Schoolemen fay, that a glorified body may be every where.

Allen. If his body was not glorified, till it rose againe, then was it not glorified at his last Supper, and therefore was not at the Table, and in their mouthes, by your owne reason.

Col. A glorified Body occu-

pieth no place.

Allen. That which occupieth no place, is neither God nor any

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thing

thing else, but Christs Body say jou, occupieth no place, therefore it is neither God, nor any thing else.

This Edmund Allin was a Millar, of the Parish of Frytenden in Kent, and in a deare yeere when as many poore people were like to starve, he red them, and fold Corne better cheape by halfe then others did, and not that onely, but also fed them with the food of life, reading unto them the Scriptures.

What Christ brake, and gave, that the Disciples are, &c.

Harpsfield This Harps-Archdeacon. The field disputing with Matthew Plaife about the carnall presence of Christ in the Sacrament, demanded of Plaife Plaife what he thought it was. Plaife. I said, that which bee

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Arch. What was that hee brake ?

Plaise. I said, that which hee tooke.

Arch. What was that hee did take?

Plaife. I faid, the Text faith, he tooke Bread.

Arch. Well then, thou faist it was but Bread, that his Difciples did eate by thy reason.

Plaise. Thus much I fay, looke what he gave them, they did eate.

Arch. VVhat didft thou receive when thou receivedit laft ?

Plaife, I faid, I doe beleeve, that I did eate Christs Flesh, and drinke his Blood. Then he said I had well answered, and then prayed me to tell bim.

Arch. How I did eate Christs Flesh, and drinke his Yong Siry a boold

Plaise.

Plaife. I must answer you by the Word: Christ saith, He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.

Whereupon true beliefe de-

PER VYTISE WAS

A Rt thon content to confesse thy selfe to be an ignorant and a foolish woman, and to believe as our holy Father the Pope of Rome doth, and as the Lord Cardinals Grace doth, and as my Lord, the Bishop of London thine Ordinary doth, and as the Kings Grace, and the Queenes Grace, and all the Nobilitie of England doe, yea, and the Emperours Grace, and all the Noble Princes of Christendome?

Eliz, Yong. Sir, I was never wife,

wife. But in few words I shall make you a briefe answer how I do beleeve. I doe beleeve all things that are written in the Scriptures given by the boly Ghost unto the Church of Christ, set forth and taught by the Church of Christ: bereon I ground my faith, and on no man.

Talke betweene Elizabeth and the Deane, about the receiving of Christ in the Saerament.

Deane. WHat dost thour receive when thou receivest the Sacrament which Christ left among his Disciples, the night before he was betrayed?

Eliz Sir, that which his Disciples didreceive... Deane What did they re-

Deane. What did they re-

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Eliz. Sir, that which Christ

Deme. What answer is this? was Christ there pre-

Eliz. Sir,ke was there present, for he instituted his owne Sacrament.

Deane. He tooke Bread, and he brake it, and gave it to his Disciples and said, Take, Eat, this is my Body, which shall bee broken for you: when thou receivest it, does thou believe that thou receives this Body?

Eliz. Sir, when I receive, I beleeve that through faith I doe re-

ceive Chrift.

Deane. Doest thou beleeve

that Chrift is there?

Eliz Sir, I doe beleeve that he is there to me, and by faith I doe receive him.

Deane. Hee also tooke the Cup, gave thankes, and gave it his Disciples, and said. Drinke ye all hereof, This is the Cup

Cup of the New Testament in my Blood, which is shedfor many for the remission of sumes. When thou doest receive it after the institution that Christ ordained among his Disciples; the night before he was betrayed, doest thou believe that Christ is there?

Eliz. Sir, by faith I beleeve that be is there, and by faith I beleeve that I doe receive him.

Deane. Now thou hast answered me. Remember how thou faist that when thou dost receive according to the institution of Christ, thou does receive Christ.

Eliz. Sir, I doe not beleeve shat Christ is absent from his owne Sacrament.

Deane. How long wilt thou continue in that beliefe?

Eliz. Sir, as long as I live, by the helpe of God, for it is and hath been my beliefe.

Deane. Wilt thou say this Aa 5 be-

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before my Lord Provided ada to

Eliz. Tea Sir. wadde

Deane. Then I dare deliver thee. Why, thou calfe, why wouldest thou not say so to Day?

Eliz. Sir, ye asked me no fuch question. And so upon Sureties of two women, the Deane in conclu-

fion delivered her.

The Execution and Martysdome of Christopher Waide
part of whose Story being
touched before, under the
name of Iohn Waide, is here
more fully inserted under
the Title of Christopher
Waide.

VVHo dwelling in Danford, in the Countie of Kent, Linnen Weaver; was condemned by Maurice, Bishop of Rochester, and appoint-

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ted to be burned at Darford aforesaid. At the day appointed for his execution, which was in the Moneth of July, there was betimes in the morning carried out of the Towne in a Cart, a Stake, and therewith many boundles of Reedes, to a place a quarter of a mile out of the Towne, called the Brimth, into a Gravell-pit thereby, the common place for the execution of Felons. Thither also was brought a load of broome Fagots, with other Fagots of Tall-wood Vnto which place reforced the people of the Country in great number, and there tarry. ed his comming. Infomuch that thither came divers Fruiterers with Horse-loads of Cherries, and fold them. About 10, of the clocke commeth riding the Sheriffe with a great many of other Gentlemen and their retinue appointed

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ted to affift him therein, and with them Waid riding pinnioned, and by him one Margery Polley of Tunbridge, both singing of a Psalme. Margery (as soone as she espyed a sarre off the multitude gathered about the place where hee should suffer, waiting his comming) said unto him very loud and cheerefully, Waid, you may rejoyce, to see such a company gathered together to celebrate your marriage day.

And so passing by the place, which joyned hard to the high-way, they were carried straight downe to the Towne, where shee was kept till the Sherisse returned from Waids execution. And Waid being made ready and stripped out of his cloathes in an Inne, had brought unto him a faire long white shirt from his Wife, which being put on, and hee pinnioned was led on foote a-

gaine to the foresaid place. And comming straitway to the Stake, tooke it in his armes, embracing it, and kissed it, setting his backe unto it, and standing in a Pitch-barrell which was taken from the Beacon being hard by; then a Smith brought a hoope of I-ron, and with two staples made him fast to the stake under his armes.

As foone as he was thus fettled, he spake (with his hands and eyes lifted up to Heaven) with a cheerefull and loud voice the last words of the 86. Plalme, Shew some good token upon me, O Lord, that they which hate me may see it, and be ashamed, because thou Lord hast bolpen and comforted me. Neere unto the Stake was a little Hill. upon the top whereof were pitched up foure staves quadranglewise, with a covering round about like a Pulpit, unto the.

the which place as Waide was thus praying at the Stake, entred a Frier with a Booke in his hand, whom when Waide espied, he cryed earnestly unto the people to take heed of the doctrine of the Whore of Babylow, exhorting them to embrace the Doctrine of the Gofpel preached in King Edwards daies, whom the Sheriffe oft interrupted, whilest hee thus spake, saying, Be quiet, Waide, and die patiently. I am, I thank God, said hee, quiet, Master Sheriffe, and so trust to dye. All this while the Frier Rood Hill looking over the Coverlet, as though he would have uttered somewhat, but Waide very mightily admonished the people to beware of that doctrine: which when the Frier perceived, whether he were amazed. or could crave no audience of the people, wichdrew himselfe out of the place immediately with without speaking any word, and went his way downe into the Towne.

Then the Reedes being fet about the Martyr, he pulled them and embraced them in his armes, alwaies with his hands making an hole against his face, that his voice might be heard; which his enemies perceiving that were his tormentors, alwaies put Fagots against the said hole, which notwithstanding he still as he could, put away (his face being hart with a Fagot cast thereat.) Then fire being put unto him, he cryed unto God often, Lord Iefus, receive my foule: without any figne of impatience in the fire, till at length, after the fire was once throughly kindled, hee was heard by no man to speake any more, holding up his hands still over his head towards Heaven, even when hee was dead.

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dead, and altogether rofted, as though they had beene flayed up with a prop standing under them.

This token did God shew upon him, whereby his very enemies might perceive, that God had according to his prayer shewed such a signe, as was to their flame and confufion. And this was the order of this godly Martyrs execution: this was his end. Whereby God feemed to confound and frike with the spirit of dumbnesse that Frierly Locust which was rifen up to speake against him: and also no lesse wonderfully fultained those hands which were lifted up to him, to comfort him in his torment.

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at no taxed to become

Here followeth a note or two touching that godly Martyr, Sir Iohn Old-castle, Knight.

D Eing asked by the Clergy, If he beleeved not in the determination of the Church? No forfooth, faid he, for it is no God. In all our Creed this word (in) is but thrice mentioned, concerning I beleeve, viz. In God the Father, In God the Sonne, In God the holy Ghost, three Persons, and one God; The Birth, the Death, Buriall, Resurrection, and Afcension of Christ hath none (in) for beliefe; but in him: nor yet hath the Church. Sacraments, forgivenelle of finnes, the last refurrection, nor yet the life everlasting, nor any other (in) but in the holy Ghoft.

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Being taxed to bee one of Wickliffs Schollers,

Hee thus answered, As for that vertuous man Wickliffe, whose judgement ye so highly disdaine, I shall here avouch for my owne part, both before God and man, that before I knew that despised Doctrine of his, I never abstained from sinne. But since I learned thereby to seare my Lord God, it hath I trust beene otherwise with mee: so much grace could I never finde in all your glorious instructions.

After sentence pronounced against him, being committed to the Tower, hee escaped thence into Wales, where he lived source yeeres, at length being taken by the Lord Ponis, he was brought up to London in the yeere 1417, who had sentence againe to be carried to the Tower, and thence drawne thorow London to the

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new Gallowes in Saint Giles without Temple-barre, and there to be hanged, and burned hanging, which was accordingly executed. As is to bee seene, Acts and Monuments, Fol. 592, and additional accordingly executed.

A note of Master Iohn Glover, Brother to Master Robert Glover, Martyr.

all cormence what boiling

So it pleased God to lay his heavy hand of inward afflictions upon this man, that though hee suffered not the paines of the outward element of fire, as his brother and other Martyrs did; yet if we consider what inwardly in spirit and minde he felt and suffered, and that so long a time, hee may well be counted with his Brother Robert for a Martyr. Yea, in comparison, may seeme

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Martyr. For as the faid Robert was

speedily dispatched with the sharpe and extreme torments of materiall fire in a short space, so this no lesse blessed Saint of God - what forrowfull torments, what boiling heats of Hell fire in his spirit inwardly he felt and fuftained, no speech outwardly is able to expresse. He being young (faith Master Fox) I was once or twice with him, who partly by his talke I perceived, and partly with mine owne eyes faw to be fo-worne and confumed by the space of five yeeres, that neither almost any brooking of meate, quietnesse of stepe, pleasure of life, yea and almost no kinde of fentes was left within him. And doubtleffe I have greatly wordred oft-times at the marvellous workes of Christ shewed up

on him, who unless hee had beene relieved betimes . his poore disconsolate lervant so tarre worne, with fome opportune confolation now and then betwint, it could not posfibly have beene, that he could have sustained such incolerable woe and torments. And yet the occasion thereof, was not of fo great moment & weight. But this wee fee common among holy and bleffed men, how the more devout and godly they be, having the feare of God before their eyes, the more jealous and fuspicious they are of themselves: whereby it comes to passe, that often they are for terrified and perplexed with small matters, as though they were huge Mountaines: whereas contrary wife, others there be, whom most hainous and fore offensive crimes in deed, doe nothing move at all.

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The occasion bereof was this, that he being first called by the light of the holy Spirit to the knowledge of Christs Gospell, and had received a furpassing sweet feeling of Christs heavenly Doctrine therein, his minde, after that a little falling to some cogitations of his former affaires belonging to his vocation, began by and by to mildoubt, upon the occasion of those words, in Hebr. the 6. It cannot be that they which were once inlightned and tasted of the heavenly gift, Ge. yea fully to perswade himfelfe that he had finned against the holy Ghost, so as if he had beene in the deepest pit of Hell, he could almost no more have despaired of his salvati-

In comparing now the torments of all Martyrs with his paines, I pray you what hery flames of punishment would

he

he not willingly have fuffered, to have had some time of refreshing? Such was his intolerable griefe of minde, that although be could take no joy in his meate, yet was be compelled to eate against his appetite, that the time of his damnation (as he thought) might be deferred, fo long as bee might, thinking with himselfe no lesse, but that he must needes be throwneinto Hell, the breath being once out of his body. Albeit Christ, as he imagined, pittied his case, yet as he conceived. could not helpe, because the word was passed upon him, It cannot be.co.c.

And this I rehearse of him, not so much to open his wounds, as that by his example all wee with him may learne to glorisie the Sonne of God, who suffers none to be tempted above their strength, but so tempers and seasons the bitternesse of these evils, that what

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what feemes to us incolerable, not onely he doth sweeten and allay the same, but also turneth it, further to our commodity, then we can prefently conceive off. Which well appeared in this good fervant of God, and as I thinke in no man more. For albeit hee suffered fuch sharpe affaults many yeares : yet the Lord, who mightily preferved him all the while, not onely at last did rid him out of all discomfort, but also framed him thereby to fuch mertification of life, as the like lightly hath not beene feene, in fuch fore as he being like one placed in Heaven already, and dead to this World, did both in life and meditation, lead a life altogether celestiall. The most part of his Lands he distributed to the use of his Brethren, and committed the rest to the guiding of his Servants and Officers wherewhereby he might the more quietly give himselfe tookis godly study, as to a continuall subbath of rest. This was about the latter end of King Henriet Raigne, and continued a great part of the time of King Edward the firsthan that all of the

After this, in the perfecuting dayes of Queene Chary as foone as the Bishop of Coventry heard the fame of this Tohis aforefaid, being fo ardene and zealous in the Gospello of Christ, efctoones he fent his Letter vitor the Major and Officers of Coventry illico apprehend him Buto nochancod otherwise by Gods Di vine providence; disposing at things after his fecres pleafure, who feeing his good Servant broken and dryed up with formany extraordinary tormenes would in no wile heape too mady forrowes upon one poore filly wretch, mor would Bb

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fames of fire, who had been already baked, as you would fay, & foorched with the sharp flames of inward afflictions. And therefore in stead of apprehending him, it came to passe that his Brother Robert (being both stronger of body, and better surnished also with more helpes of learning to answer the adversary, being a Master of Art in Cambridge) should sustaine the constite.

For as soone as the Major of Coventy had received the Bishops Letter for the apprehension of Master toba Glover, here sent forthwith a privy watch word to the said Centlethan, to convey himselfe away, who was no sooner departed out of the house, but the Searchers in the sight of the Sheriffe and others, rushed in to take him. But missing of him, one of the Officers going into

into an upper chamber, and finding his Brother Robert lying on his Bed, and ficke of a long difease; was by him incontinently brought before the Sheriffe: which Sheriffe did what he could to difmiffe him, faying he was not the man for whom they were fent: yet being feared with the flout words of the Officer contending with him to have him stayed till the Billiops comming, he was against his will constrained to lay him fast cill the Bishop ed, I know wek, faid be, the omas condemned to die, but Lam res gardlele to what manner of death, ke ming alistedly that God and afill me, beether corment be what

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The Mirrow of Marryrs.

nco an upper chamber, and



Heere follow fome Obfervations concerning Outlandish Martyrs. 1000

knowing afforedly that God will



HOMAS GRA VELL being afked of one of his friends, to what death he was adjudged, answered, I know well, faid be, that I am condemned to die, but I am regardleffe to what manner of death,

afift me , let the torment be what it will.

freely, and fer in all reverence and hemiliers, that which be-

A Prayer fit to be used by such as are to answer in and for the defence of the truth, composed by Geofrey Guerin, Martyr.

Lord God, which art the fountaine of all wifedome and knowledge, feeing it pleaseth thee to call mee at this time to make confession of my faith, and to defend thy truth, inlighten (thou Lord) mine understanding, which in it felfe is full of darkeneffe: confirme and ftrengthen my memory, and grant that the things which de have heardy read, or learned out of thy holy Word, may now be fuggested unto mee afresh by thy bleffed and holy Spirit. Oh prepare thou my heart and tongue to fpeake boldly and freely, Bb. 3

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freely, and yet in all reverence and humilitie, that which befeemeth mee. Let neither the flatteries of the world, the fubtleties of Satan, nor counfell with flesh and blood, ever turne mee at all from that obedience which I owe to the bearing witnesse to thy truth; and confession of thy Christ. Imprint in my heart, deare Father, I pray thee for Christs fake, those precious promises which thou haft made in thy Gospell to all such as in uprighthesse of heart shall confesse thee, before the Princes and Potentates of this world. affuring mee, that thou herein wilt be both God and guide unto me, Amen, daidy agaids terd, or learned out of thy ho-

ly Word, may now be intrethen unto mee aireth by thy
the Red and holy Spirit. Oh
sentare Schou my heart and
congue to speake boldly and
to Bb 3 freely.

of deligice, vehicle weekleams how to ward off all the blowes

that the World, kielk, Certaine reasons why the faithfull ought neither to feare nor frun going to prifon for the Gospels sake, by John Morall, Martyr.

F Et us not , my Brethren, Lefeare the Prisons, feeing they are Christs Schooles and Colledges wherein Gods Children learne their Fathers Leffon. There we finde him true in his promises. Peradventure you may have proved as much by experience fundry wayes. but hee manifelts himfelfe in no fort comparably to his Children as in the Prison. There he gives them courage to overcome darkenesse, odious savours, bonds, hunger, thirst, cold, mockes, stripes, torments, tortures, &c. Ina word, our prisons are Schooles Bb4

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of defence, where wee learne how to ward off all the blowes that the World, Flesh, or Devill would foyle us with . All which we learne of our Ma-Ster and Captaine Christ, who enables us both with will, skill, and ability to give them the repulse-In these Prisons we are quit of the vaine allurements of the World, Here wee are freed from feare of meeting Idols in the ffreets. Here may we without checke call upon God, and fing Pfalmes unto him. Som Prilons for these respects are number little Churches then Prisons. And therefore let us not refraine to heare Sermons for feare of going to prison. i es estill There he gives them coursees

furth, cold, mockes, firipes, tarmes, &c. in a word, our prifons are Schooles

repuile darhenede, odi-

confession of a true and real

worshy Conflan, on evident

Annual country of charge country

A fweet consolation for such as are condensied to dye forthe Truth; pronounced by Giles Tilleman to Infinitional Institutes, the highe before he suffered.

Ood God faith he! how wonderfull are thy DR vine fecrets 1 You fee here? Twflu , our deare brother and fellow Prifoner to be cast and condemned, before the Judgemene Sear of Man; forfaken, and ready to be taken away as the off foowring and dung of the Earth: but we notwithstanding, my Brethren, ought to hold and efteeme him for the deare Childe of God, according to the Decree of the heavenly Father : you have all heard from his mouth the Bb 5. * con-

Boths ni WAS LIVES! Brechren. 99 1000 vin reda -us 513 proacheth, which howlocver I feare as ud anem bonoda airle dira to yadd bnne; y am I edlo ved as a Christian. joyfally co endure it, Ad anioti furant char all my fins are failned edi. 03 a allon I bro.T.vitt 2: 19

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The Mirrour of Martyrs.

* confession of a true and right worthy Christian, an evident Argument of that constancie and fortitude wherewith God hath endued this holy confes-Lour nather to forve us for matter of imitation, then any large commendation ... We ought not to bee offended for the Worlds judgement, or for the low and abject degree of our Brother, if you diligently call to minde the fufferings of our Saviour, whom we ought to follow step by step. It is written of him, that wee have seene him fmitten of God, and that for our finnes : which gives us to understand, that he fultained more terrible torments inthen if all the World and Hell is felfe had combined in one, to device all the inftruments of crueltie. Now the Disciple is not above his Mafter a faith out Saviour. If the World hate you, it hated mee before you This

This is the condition of Chris thians, which if ever; those who now proteffe lefus Christ, doctaste and feele. We then repute Infin our Bros ther, a most happy creature in that you fee him to ftrong in the Lord, and in the power of his might, that he effecties as dung, whatfoever this prefent life affords, that he may continue Redfaft in the profession of the Doctrine of God, Oh my Brother, continue to confesse with constancy the truth of God, according to thy good beginming, even to the last Breatly. This godly man having finihed this his exhortation, turning him towards the Randere by, faid, Brethren, tei us, I pray you, proferate our felves, in commending the foule of this our Brother into the hands of God: and thus began he his prayer. Everliving and eternall,

Chrift, on whose mercy I wholly cast my selfe.

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God. Father of our Lord lefus Christ, who behouldest our hearts, governest our actions, and hearest the prayers of thy poore diffrested Servants, we are all here before thee calling upon thy Name, being affored by the meanes of our Lord lefus Christ, that thou wilt hearken to our requests, and grant what we in his Name thall aske of thy bounty &cliberality. Wee now intreat thee of thy good pleafure to confirme and ftrengthen the foule of this thy fervant, even unto his laft gaspe: and when that last houre shall come, in which he is to glorifie thee by yeelding up his body a Sacrifice, that thou wouldest receive his foule pure and fpotleffe into thine eternall joyes. The Prayer ended, Infim used this speech, I feele a light which refresheth me with joy, farre above that I am able to expresse, defiring nothing

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holy Glod

nothing more now, then to be diffelved, and to be with Christ.

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The Prayer which Bandicon Ognier used when he was apprehended.

Nor onely now, Lord, to be a Prisoner for thy sake, but give mee grace also that I may boldly confesse thy holy truth in all purity before men; and seale it with this body burnt to ashes, for the edification of thy little flocke.

A memorable example of Gods ludgement upon one that for feare of death fell from the confession of the truth.

A Certaine Priest having re-

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SPESIA STATE

This Phil bert Hamelin was alfo burnt at Burdeaux, his tongue being firft cut out, who yet by the lifting up his eyes to Heaven, exprefied much conftancy, & joy in the holy Ghoft.

melin, who had beene lodged in the Priests' house, and was by the fad Philbert (as hee thought (foundly converted, endeavoured all hee might the recovery of his Oast: but perceiving that he had indeed re-nounced lefus Christ, said un-to him the day hee was freed out of bands, O more then wretched Caitiffe, is it possible that for the laving of thy life for a few dayes, thou half thus forfaken the Truth? Know therefore that howfoever by your cowardlinesse you have escaped a corporall fire that you shalf not thereby lengthen your dayes, for you shall dye before me: not shall the Lord favour you fo much as todye in his quarrell, but shall be an example to all the Apostates. Hee had no fooner ended his speech, but the Priest going out of the prison was flaine by two Gentlemen, which bare

bare him fome old grudge which fact being related to Hamelin, he avouched that he was altogether ignorant thereof, and that whatfoever hee spake proceeded meerely from the Spirit of God, who proceeded meerely had directed his tongue (as it feemed) to pronounce upon him his definitive fentence. Whereupon hee then gave fuch a fruitfull exhortation concerning the providence of God, as awakened the confciences of many who by meanes. Truth, Bull of biod of each and laying, Mercy, mercy,

Good, whilest we are at libertie, to learne the Psalmes of David by heart.

A Rehambant Seraphon out.
A of a Letter to his wife, at the latter end thereof. My

Brethren, faith hee, I beseech you in the Name of God, to learne; oh that you would learne Davids Plalmes while you have time and leafure! for when you shall be shut up into darke prifons, you shall not then have either in a small or great letter to fee how one part depends on the other. Of this I tell you to my great shame, for if I should fay I was not often forewarned thereof, you know the contrary. Nor know I now what to doe, but even to humble my felfe before the Lord, crying to him, and faying, Mercy, mercy, Lord have mercy upon mee. O how happy is he who hath Rored himselfe with faith and knowledge, as oyle in his veffell, against the comming of the Bridegroome!

Oh my friends, I doe you to wit, that albeit my Keeper uleth all the extreamitie he can against against me, to punish me, yet the Lord sends in unto mee plenty of spirituall consolation, yea, and of corporali sood also in abundance: and my bepeand considence in God is, that he shall sooner be weary of punishing, then I of suffering.

Being required by his ludge to fublatibe to his confession, he answered. Yes, yes, fir, I am ready to figne it, not onely with. Inke, but also with my blood.

God can turne the hearts of fuch as have vexed us, to minister comfort urito us, a poission of the second of the s

You heard a limbe before, how this mans lay lor did his utmost to adde affliction to his bands, but such was his sweet carriage of himselfe before his adversaries, that not onely his lay lor relented into teares.

teares, but in the evening comes himfelfe into his prifon, using what arguments he could, to comfort him, fayo ing, Bee not afraid, God will ftand by you, nor shall they doe you that hurt, which you thinke they will. The Martyr answered him, I am of good comfort, I thanke God, being ready to fuffer what it shall please him to lay upon me; If life, life be it; if death, death bee it. And so he bade me good night, praying for me as he went, and I also for him, that God would be mercifull unto him, Brethren, it is fcarcely to bee imagined, with how great confolation God furnisheth us withall, which maketh us fow thiong and joyfull; that death, fword Gibbet and fire, feeme to bee! nothing unto us. spained down fore his advertages, that not A good speech of a good Wife, sent in a Letter to her Husband, who suffered for the truth at Lyons.

Another and laid no more.

Here is one passage in 1 your Letters , faith her Husband, which doth not a little comfort me, namely, that albeit you are loath to leave me, yet you had rather have no Husband at all, then to have one that should betray the cause of

His name was Clande de la Cane fiere.

The foundation of the true of Church, sabilad shaw as to

ad assess one too four apri 7 Tilliam Noel being asked at the Scake what was the foundation of his Church, and who were the Distinct

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ancient Fathers, cryed, faying, Iefin Christ, Iefin Christ, and his Apostles, and said no more.

good freech of a mood

The humilitie and constancy of a Martyr, was the meanes to convert his Executioner,

Closen Lalor having recei-Oved his fentence to dye, as the Executioner came into the prison to binde him, and to bring him to the place where he was to fuffer, Simon with a joyfull countenance received him, and entertained him with this speech, My friend, I never looked on any which gave mee for good contest as your felfe, with other words besides . fo as the man burst out into teares being in the cart with him; who full fore against his will proceeded to execute him. Simon, before hee tooke his death, prayed

prayed with great vehemency of spirit for his enemies ! and then fuffered the extreamitie with great joy : concerning whose martyrdome the Executioner called Taques Silveffer tooke it fo to heart, and confirmed him in fuch wife in the truth, that he resolved utterly to give over this bafe condition, and never more to fhed imocene blood ! fo as a white after he gat him to Geneva. there to live as a Professor of the Gospell. These with other fignes of his true conversion were cellified by credible perfons, who were not onely prefent at the death of the faid Martyr, but had conference afterwards with the faid Mafter lames Silvefter, helping to comfore and confirme him, and to refolve his doubts hee had about obtaining forgivenelle of his formany offences, but especially touching innocent

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cene blood, which he as a wofull instrument had shed,

Difered the excream

phote manyrdome the E Why the Martyrs made their appeale from an inferiour, of to a higher Court. id lama

he refulved titterly N TOt fo much; faith the Story, to escape the fentence, of death, but that they might thereby the more fully publish and fet forth the Doctrine of the Sonne of God before the great Ones of the World, as also that they might have the use of their tongues 6 which otherwife were usually cut off) to glorifie God withall while they lived and enterly

At the Stake he lifted up his ends to Heaven , and fo held them fall fixed even to the death and notwithstanding the vehemency of the fire, he

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moved no more, then if he had felt nothing, whereat all the people were aftonied: the talke allo went that one of the Parliament should lay, that if the Lucherans dyed thus, is would do their early more burt then good on allow or prices and the standard of the standard

restricted of Conference and The fruit of Conference and The fruit of Conference and the conference and the

Sherman being imprisoned for the truth, was through weakenesse turned from holding fast that which hee had professed, and therefore at the burning of one William Allencon, was condemned to recant, and to be present at his death. When the day was come, that the said sentences should bee put in execution, the Lord assisted the said Allencon, so to recall this poore man by his earness.

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Contola tion fent in of God.

nest exhortacion and example of constancy, that he received new courage, and requested the Judges, that either her might be fent backe againe to prilon, or elfe that hee might be burned with the faid Allen con, me aning to make no other recantation than by his death, confessing the same truth as Allencen did. In this conflancy dyed these two Martyrs of Tefus Chrift. Allencon the 7, of lanuary, the other the Tuefday following, the 10. of the fame Moneth, in the years Learenche cerned from hol

ing fact chat which her had professionand energione at ehis outnitte of one Waliam Aledthe was downers up the has and to be preience at the death.

the taid fencences "liquid bee At in exetution, the Lordalli-Hederhelmid Allencon, forcire mercais poore ni in by his car-

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c 0 A Confession of Faith written by Christopher Smith, Minifter, and Martyr, directed unto the faithfull Congregation in Answerpe, fit for all Christians to reade for their edification in Christ Iefus: especiall concerning the Doctrine of the two Sacraments: Baptifine, and the Lords Supper.

He bleffed Apostle Saint Paul, in his Epistle to the Ephefians tells us, that there is but one Lord, one Faith, one Baptisme, one God and Father of all: so doe I here declare and confesse, that there is but one eternall life, into which none can enter, but by one way, there being but one Sacrifice, by which reconciliation is purchased, by one Mediator

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4 10 ator Iesus Christ: Soveraigne High Priest, according to the Order of Melchisedech: the onely King of Kings, Lord of Lords, the onely Doctor, Pastor, and true Prophet of his Church. For which cause hee is rightly called Iesus, that is to say, Saviour: For hee shall save his people from their sinnes.

This our Saviour is true God, of the proper essence and substance of his heavenly Father, begotten before all Worlds, being the express Image of his Person, of the fame substance, wisedome, power, and eternity: Who when the fulnesse of time was come, was borne of an holy and pure Virgin, called Mary, by the vertue and operation of the holy Ghost, shee not knowing a man, being made in all things like unto us, finne onely excepted, so as now he 15,

is, and so remaines true God and true Man in one Person, of whom, by whom, and from whom, wee receive all things which appertaine unto eternal life. In him we live, move, and have our being. He is the Doore of the Sheep, the Way, the Truth, and the Life. Hee is the head and foundation of his Church, and of everlasting salvation.

By faith wee are ingrafted and incorporated into him, as the members into the head, as the branches of the Vine, into their stock and roots. The fruits wee bring forth are his, the works we doe, being the works of the Spirit, are his. For without him, we can doe nothing. And as the branch in the Vine is fruitlesse, unlesse it abide in the Vine; so is it with us in like manner, if wee remaine not in Christ.

Now albeit Iesus Christ our Cc 2 head

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head be afcended into Heaven in regard of his bodily prefence, and is fet downe at the right hand of his heavenly Father, yet hath he neither left nor forfaken his Church, but governes, orders, and directs it by his holy Spirit: with which Spirit the Ministers of the Gospell being endued, they thereby preach and publiff the Word of God to the edification of the Church: fo as, whofo heareth them. heares Iesus Christ, and who. lo rejects them, rejects Christ himselfe.

The same good Lord Iesus Christ, for our greater consolation (knowing the infirmitie of our faith) hath left us signes and memorials of his grace, and sundry benefits to be used in his Church to the end of the World: that by them, as by Divine exercises, our faith might bee more augmented,

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fortified, and strengthened.

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The Seales of grace commonly called Sacraments, are not many in number, but are onely two, to wit, Baptiline, and the Lords Supper. By Baptilme we are received into the holy Church, as Citizens with the Saints, and of the houshold of God. By the Supper of the Lord, we are nourished up, and our soules fed unto eternall In Baptisme wee are washed from our fins: it being the Laver and Bath of our Regeneration and Renovation, in the Blood of our Lord Iefus Christ. In it, God renues and confirmes to us his Covenant, which he formerly made with Adam, Abraham, Ifaac, and The Covenant is not changed, but the figne onely, namely, the knife, into water; and the Circumcifion or cutting of the fore-skin, into Baptisme or washing, Christs Blood Ce 3

Blood being flied, no blood now must be shed. Water is now onely the figne of the washing away of our finnes, which alone fets forth the vertue of Christs Blood shed. Nor are the aged and growne in yeeres onely called to the Communion of this Divine Seale of the Covenant: but also little Infants new borne, to whom as to the other appertaines this figne of the Covenant also; as in times pall Circumcision belonged to the Children of the Iewes. For this cause Christ commanded that they should bee brought unto him, stiling them Heires of the Kingdome of Heaven, Matth. 19.14. For this cause also the Children of Beleeven are called Holy, by Saint Paul, 1 Cer. 7.14. Seeing the promife of salvation in Christ, belongs to them, as faith St. Peter, All 2. 39. And therefore the Apa

fles baptized whole Families, Acts 16.15. As Abraham circumcifed all his houshold, Gen. 17.23. And as Circumcifion was given but once, fo ought we to be but once baptized. The dignity of the Minister availes nothing here; but the ordinance and inflitution of Christ onely. For Indas alfo baptized, preached, wrought miracles as well as the rest of the Apostles. The Priests of Baal, and Idolaters circumcised Children, as well as the Sons of Aaron, to whom it was of like effect. All fuch who are of age, and have not yet beene baptized, ought to be instructed and taught, and must then make profession of their faith, before they receive Baptisme. None are therefore condemned simply for want of Baptisme, but for contemning Baptisme, which is the ordinance of God. As St. Eernard and Cc4

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and St. Angustine both averre. Bern. Epist. 70. August lib. 3. de Quest. Vet. Test. Otherwise we shall make of Water, an Idoli. In the use of Baptisme we reject all vaine needlesse Ceremonies, and whatsoever superstitious rites that are added to the ordinance of Christ, to obscure it withall.

That we fall not to forget the painefull fufferings and death of Christ, with the confequents thereof, or, that by diffruft and unbeliefe we bee not drawne to seeke falvation by unlawfull helpes, our Lord lefus Christ hath ordained the other Sacrament of his Body and Blood, to be given and received, in remembrance of his bitter death and paffion, and fo of that Sacrifice which he once offered for us upon the Crosse, for the remission of our fins. As by the course of nature wee are onely once borne,

borne, and no fooner borne. but we have need daily of corporall foods fo being once borne of Water and of the Spirit, we have daily need of spirituall nourishment, that thereby wee may grow to a perfect man in Christ. To which end the Body and Blood of Christ ferveth. which in this Sacrament are given us for our spirituall meat and drinke. Now as wee have in Baptisme water for a naturall and visible signe, to have wee in the Supper, the naturall and outward figres of Bread and Wine, which doe affuredly feale up untous, the supernaturall, spirituall, and invisible meate and drinke of the foule, which by faith we receive, and are made partakers of

For this cause the outward fignes beare the name of the Body and Blood of Christ,

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even as the Rock in the Wildernesse is called Christ. And that wee might the better bee put in minde what things these fignes seale up unto us, and what they present and exhibit to our outward fenfes, this is the reason why they beare the names of the things which they shadow out, and represent. Thus the Paschall Lambe is called the Lords Passeover: and the Cup. is called the New Testament. because (as saith Fulgentius) it shadowes and represents it forth unto ns. Thefe Sacra mentall expressions have alwaies beene thus understood in the Christian Church: as in the Writings of Tertullian, Augustine, and Ambrose, &c. may be seene.

But as Christ deceives none, so gives he not in the Sacraments any idle or emptie signes to beguile us with. For

even

even as we receive true Bread and true Wine from the hand of the Minister, fo doth lefus Christ make us thereby truely pareakers of his Body and Blood, unlesse we by our owne unthanketulneffe and incredulity reject and despise the fame. For this caute St. Paul calls the holy Bread broken, and the holy Wine powred out, the Communion of the Body and Blood of Christ, 1 Cor. 10.16. Now to accomplish this Communion; there needs no Transubstantiation, nor any mutation of the Bread, nor any confusion or mingling of the Body of Christ with the Bread, For this holy Banquet was not ordained, that the Bread should bee turned into the Body of Christ, but for our fakes; namely, that wee thereby might partake Christ with all his gifts, riches, and benefits, and

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and so be made one body and flesh with him. Which to effect, it is not expedient that he should come downe unto us by any corporall or bodily presence of his flesh or blood For as Man and Wife united together by the band of Matrimony are one body, and one flesh, though far diltant each from other: fo is it betweene Christ and the Church his Wife; who although in respect of bodily presence, they be fevered one from another, vet doth not the Church cease for all that to bee flesh of the flesh of Christ her Husband and bone of his bones, because they are joyned together by the band of a spirituall marriage, For Christ by his Spirit dwels in the heart of every true Beleever, and fo also have all the Faithfull their conver fation (in fpirit by faith) with him in Heaven, where hee fits at the right hand of God his Father thus we conceive Christ to be wich them one body and flesh; and bone of their bone, and also of the fame blood. And therefore they grofly erre, who being ignorant of the Sacramentall words, doe take as Saint Anfin faith, the figne for the thing fignified: Angust, lib. Doct, Chrift, cap. 5. by not lifting the eyes of their mindes higher then the externall and outward fignes, which were ordained, that men clothed with flesh and blood, weake and earthly, might by meanes hereof be carried up to things invisible, which the Sacraments doe signifie. What need we then make Idols of thefe outward helpes, or to attribute to them more then is requisite? And yet we must beware that we neither neg lect nor contemne them, which

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which wee shall then warily doe, when wee use them according to his institution who ordained them. The outward Elements doe not save us: it is faith in Christ that quickens and saves us, not the externall helpes.

Loe here, my Brethren in Iesus Christ, my beliese, wherein I purpose to live and dye. And though an Angell from Heaven should come and tell you the contrary, yet doe not yee beleeve him. The Lord confirme you in his Truth, Amer. Pray to God for me also, that I may stand stedsast in the Truth by the power of his holy Spirir. Out of Prison, Iuly the 9. 1564.

Iohn

Iohn Fillent, Inlia Leveile, who were burned at a place called Saint Pierce la Monstier in France.

Hese two constant Mar-I tyrs being threatned if they constantly persisted, to beburned alive, and to have their tongues dismembred; or otherwise, onely to be ftrangled, and to have the use of their tongues: contemned the offer, faying: You would faine have us to renounce our God, for faving our felves from a little paine, but it shall not bee fo. And looking one upon another, faid, We are ready not to lese one or two of our members, but the whole body, and to be burned and burned againe in the defence of the Truth: for which terment, that shall last but for a momoment of time, we hall be eternally bleffed.

An Officer presenting them a Crucifix which he put into each of their hands, not having their hands at libertie, they threw it from them with their teeth, saying, that they were now to beare a more noble and excellent Crosse then that. Whereat the Officer being highly offended, commanded them to offer their tongues to the Executioner to bee cut out, which they willingly did.

In these two Martyrs the Lord manifestly shewed to the sight and knowledge of all the beholders, that hee hath not tyed the facultie of speaking to the instrument of the tongue. For being deprived of the use of them, the Lord, notwithstanding restored to them abilitie of speech, in so much as they were heard to use

we now bid adien to finm, to the world, the flesh, and the Devill; they shall never vex us more. And whilst the Executioner was putting Brimstone and Gunpowder to them, Fillent said unto him, Salt, and salt thorowly, this vile slesh! After the sire was knidled, and had risen to their faces, they were forthwith changed, without any appearance of the stirring of their bodies.

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Heere follow a few short Sentences which Tertullian and others wrote in the defence of the Christians.

CHAP. I.

It is not permitted to Christians, to have their cause publikely heard, yet if the hatred bee so great which is borne against them, that it hinders their cause to bee heard, at least let it be lawfull for them to manifest the truth of their cause secretly by writing; which otherwise hath no plea for it selfe, in regard of its owne condition, which

This Doctor, the first among the Latine Fathers, lived in the yeere of Grace, 100. is to bee as a poore Stranger here on earth, and how eafie a matter is it for Strangers to be encountred with Enemies?

Now thus are our adversaries affected towards us, that they condemne our cause, before it bee heard; which if it were equally beard, could not be condemned by them. But is there any thing more unjust, then to hate that which is not knowne? Seeing then men hate what they know not, why shall it not be granted to us to follow what we know, and being knowne, could not be fo maligned witis? Truely this is a great fault, which plainely appeareth among men, in that they proclaime thorow Citie and Countrey, that Cities are befieged by reason of the Christians; and, say they, that now every Sexe, Age, Conditi on and Estate, take unto them the title of a Christian. And yet that which moves them to to doe, is not justly weighed of them who finde the fault. Moreover, the blindnesse of men appeares in this, that they ascuse us to be evill doers: but the cause of Malefactors is heard, sisted, and pleaded: onely to Christians it is denyed; not being suffered to utter that which would make their cause understood; nor to defend the Truth; which hinders the ludge from shewing himselfe just.

CHAP. II.

YEs this false rumour runs for currant, that the Christians kill and then eate their owne Children, and that they commit abominable incests: which the Judges by force make them confesse whom they retaine in bands; although

though the same thing was sorbidden by Trajan the Emperour, to whom Play the second wrote thus, That after long inquiry, he found nothing in the practice of Christians but this, that they met together in the night, to sing Platmes to Iesus Christ and unto God, to conferre about Religion, sorbidding Whoredome, Adultery, and all other vices,

CHAP. III.

By t feeing the Truth condemneth that which men impose upon us, their last refuge is, to bleare our eyes with the authoritie of their lawes; which say they, must not be repealed,

CHAP.

CHAP. IIII.

Now when they say unto us, that we ought not to live, therein they manifest their tyrannous government, not pretending Law so much, as force and violence. And as touching the Law they speake of, may not men fail in framing of Laws, and therefore correct and repeale what they have enacted? Doth not experience daily manifest so much, that ancient Lawes are abrogated by enacting of new?

Thence it followes, that neither length of time, nor authoritie of the Law-maker, makes Lawes to be good, but onely fuch as are grounded upon ju-

stice and equitie.

Iustly may that Law then bee suspected for bad, if it will not suffer it selfe to be tryed: and is unjust, if not being examined, it yet takes place.

CHAP.

CHAP. 5.

As for antiquity, against which you tell us, wee Christians transgresse; you make it your god: and yet your selves from day to day live as you list, bolding that fast, which yee enght to forgoe, for saking that which ye ought to retaine.

Now to your flanders I anfwer, that we are accused of horrible impieties committed by us in secret. They say we kill little Children: and when the banquet is ended and the candles put out, that we com-

mit all abominations.

We are often surprized in our meetings, violence is of ten offered us in our Congregations: but who ever found amongst us, children wallowing in their blood? Let him, Isay, come forth that hath seene

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feene any show of uncleanenesse committed amongst us with women, and testifie the same to our faces: yea, had any such villanies beene found, would it hitherto have beene concealed? If you reply, that we commit them insecret, who then bath made you acquainted with it? If ours have not revealed it, how could you learne it from Strangers, who are not received into our Assemblies?

CHAP. 6.

A for flying reports, every one knowes the nature thereof. Heare-say, seldome utters truth; but for the most part sections: yea, and that which sometimes is truely reported, hath notwithstanding now and then some untruths mixed therewith, either adding

to, or detracting from truth.

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CHAP. 7.

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Ow wee refer our selves to the judgement of these mens consciences, which thus blame us, If it be not a thing abhorring from common honesty, yea from the law of nature and Nations, to butcher filly Infants, (or as they say) the candles being extinguished, to cammit such execrable villanies.

CHAP. 30.d : 80 A

owne authority all

A Gaine in that it is objected, that wee offend the
Majesty of Princes; bee it
knowne unto all men, that we
pray continually for their health;
me pray that God would grant
Dd them

them long life, conftant Victories, powerfull Armies, faithfull Conncellors, good and loyall Subjects.

CHAP. 37.

Moreover, how should wee rebell against our Superiours feeing we patiently fuffer the wrongs offered us on all hands? How oft have you exercifed your cruelties upon poore Christians? How oft hath the mad multitude invaded us, onely by their owne authority, affailing us now with fire, then with stones? But where is the vengeance that hath beene taken by us for all this, albeit in one night a little fire might have sufficiently effected it? But God forbid that such a fire kindled by men, should take vengeance of the contempt of the Doctrine of God .

God: Alas, doe ye thinke that multitudes of men are wanting to us? Strange Nations which warre against you, have their Territories limited: but wee Christians are dispersed over all the World: your Cities, Villages, Courts, Armies, yea your Houses are replenished with those of our Profession: onely your Temples, we leave to your felves. So as unlesse me were taught rather to be killed, then to kill, we might, and that without Armies, affaile you with one conflict: me deferve then, to be rather esteemed your Citizens, then your Enemies,

CHAP. XXXVIII

Conceit not That then, of cour Assemblies, which rather ought to be attributed to factious and seditious Conven-

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ticles: for among us there is not the least semblance thereof. In our meetings we affect neither ambition, nor vaine glory.

CHAP. XXXIX.

DVt when we meet, it is to Deall upon God with one heart. In our prayers we pray for Princes, and for those that governe under them: for Principalities, for Kingdomes: that in all things they may enjoy tranquillitie. We meet together to call to minde the holy Writings, and to apply the same to the time, and our severall occasions: our meetings are for the nourishing of our faith, by holy admonitions, for the increase of our hope, to confirme us yet more therein, to teach and learns the Doctrine of Gods Commande-

mandements: we use exhortations, corrections, with the Divine censures. If any have failed that he be excluded from Common Prayer, and from a fembling with us: there are appointed approved Elders who governe, having obtained this honour, by credible witnesses, but not by bribes. For the things of God onght not to be purchased by money. All who are of abilitie, contribute somewhat monethly; or when they will (for none are constrained:) this so gathered, is kept for the Churches stocke: for we lavish forth nothing thereof upon banquets or merry meetings, but the whole is imployed for the cherishing of the poore and needy, for the buriall of the dead, for maintaining of poore Orphanes; to breed Schollers, to relieve the aged that are impotent, and is bestowed on those who are in prison for maintaining the truth of God. Ought this affembly of Christianstben to be stiled a Con-Dd 3 venti-

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venticle, in which none have canfe to complaine? Doe we ever come together to wrong any? Or when the Faithfull meet, onght not their Affembly to be filed a Senate, rather then a factions meeting? This title appertaines to those who confpire against the godly, who shed innocent blood, and in the meane while alleadge that the Christians are the cause of all the evils that fall out in the World. If the River of Tyher overflow; or if Nilus overflow nos, to mater the Countrey; If there be a Drouth, an Earthquake, famine, or pestilence, then by and by, kill a Christian.

CHAP. XL.

Not onely the blinde mulcitude rejoyce at the cruelties which are exercised against us, but even some of the

the principall in authority, who rule over them. O yee Judges then, who glory in killing the Christians : Condemne, torment, and crust us to pieces. For seeing our God fuffers us to be thus evill entreated, your injustice shall fet forth our innocencie. Notwithstanding be sure, that your vigor shall increase our number, seeing the blood of the Martyrs, is the feed of the Church. And as for m, our patience which you tearme obstinacy, Shall Sufficiently declare, that the cause for which we suffer, is so condemned by man, that in the meane while it is approved of God.

The same Author in his first Booke written to Scapula, Governour of the City of Carthage.

The true Christian is enemy to no man living, much lesse Dd4 to his Prince, whom he knowes to be ordained of his God: in which respect he both loveth, revereceth, and honoureth him. We give honour to our Kingthen, so farre as is lawfull for us, and expedient for him: that is to say, as to a man under God, who holds what sever he hash from God, and is inferiour to none but to God.

Saint Cyprian in the first Trea-

Thou saist that many complaining of us; suppose that the wars which are often raised, that the pestilence, famine, and soule weather, fall out for our sakes, yea, that all the troubles which happen in the World, should bee imputed unto us, because we serve not your gads. Yet know, that it is rather because our God is not served by you.

This holy man flourifhed in the yeere 249. feluers and the hodee who were me

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Arnobius against the Gentiles, in whose time such cruell persecution was raised against the Christians in the Easterne parts, that in lesse then thirtie dayes, were martyred in divers Provinces, about 20000, persons, as well women as men, chiefly because of the Christian Assemblies.

This holy perfonage flourished in the yeere of Grace, 186

Celius an Heathen, recites the crimes which of old were imputed to Christians, and in the person of Odsavius a Christian, answers all his flanders.

Thou faist our number increaseth.

Which is no figne of error, but a testimony of praise. Wee are sufficiently knowne to our

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selves; and the badge whereby we are knowne each to other, it innocency and modesty. Thus we love one another, and know not what it is to hate. I has we acknowledge our selves Brethren, the Children of one Father, Fellowes together of the same Faith, and Inheritors of the same Hope.

Thou failt our religious ex-

cret.

But our Religion is noither hidden nor unknowne, albeit we have neither Temples nor Altars, wee worship our God in spirit, we adore him in our heart, our care is to exercise our selves in innocency, instice, and continual supplicatious, we slie and abbor wickednesse. And these are our Sacrifices.

But thou sailt we are poore.

Our poverty ought not to be cast in our teeth to our disgrace, but sounds rather to our glory. Nor can he be said to be poore, who having made God his riches, contents him.

Celf

felfe with what he hath, of sovers not that which is anothers. Our God contemnes me not for our afflictions, nor is he unable to relieve us: but whilest he governes his wifely and lovingly, hee thereby exerciseth and tryeth their patience. And as for the torments which we endure, he is knowne, that Gods true Souldier is not forsaken, though he suffer, nor yet in dying perisheth, or is overcome.

This little Booke passed not abroad without inettimable fruit, & caused many to have a better opinion of the Christian Assemblies then before t yea, it firred up others to enquire more diligently into the cruth of the Gospell. Some of the Sorbonists were not lacking to frame an answer to its Bot! it proved not, for theles wretched men did nothing but (as they doe in all things elfe) discover their fottilb ig norance. One of them called Monchi

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Monchi, taking it for granted that we are Heretiques; who worthip God in spirit and truth, bent all his discourse in his Booke to fhew what punish ment was due to fuch Heretiques. Namely, that they ought to be burned, and thereupon cryed, To the fire, and to the Gibbet with them. The other, if not more bloody then his fellow, heaped up a world of enormities together, and charged them all upon us. He was not ashamed onely to affirme, that in our Assemblies wee committed Whoredome when the candles were out, but that we taught that there was no God: that we denyed the divine and humane na tures of Christ: the immortality of the foule: the refurrection from the dead : in a word that we denied all the Articles of the Christian faith, He thus charged us; but ne-Manchi ver

ver made any proofe either of one thing or of another. Hereupon he exhorted Kings and Princes to hew us in pieces: then turned him to the people, and bids them to kill us, without waiting for the ordinary proceeding from the Courts of justice : endeavouring if he might, to fill all the world with flaughters and murthers. The third called Cenalis, Bishop of Auranches, harped on the fame string, but not with fuch vehemency asthe others did before him: And yet was not ashamed for all that to avouch that when we met, it was onely to fatisfie our carnall luits, greatly complaining that the Judges. were no more eager and fevere against us, as if hitherto they had not dealt cruelly enough. with use which was the caufe, he faid, why our numbers increased for much Among anni.

mong other passages of his Bookes, he hath a strange, but yet a pleasant dispute as concerning the fignes and markes of the true Church. For presupposing that which is a truth, that the true Church hath notes by which it is difcerned from the false: never mentioning the Word truely preached, nor the Sacraments duely administred; hee affirmes, that the fignes by which their Church may bee knowne, are Bels, for by them the people are ordinarily touled in together; But that our Church had the noise of Guns, and Piftols by which he faid we were called together, as belike it was reported among them. This taken for granted he triumphs as if hee had won the goale, making a long Antichesis to prove that Bels are the markes of the true Church. Bels, faith hee, ring;

Strange marks of the true Church.

ring; but Guns thunder: Bels have a fweet and melodious found, the other is full of terrour: Bels open the Heavens, Guns open Hell: Bels drive away Clouds and foule weather, the other doe gather Clouds, and are like to thundring and lightning, with many other trim properties befides, which hee marshals together, to prove the Romane Church to be the true Church. onely forfooth because it hath Bels. This is the Paper-shot. whereby the Faithfull are affailed by our great Doctors and Mafters, and the pithy anfwer they framed to the Apologie imprinted in defence of the poore prisoners.

Alam dels m

The The The

por Orins cities

The conclusion of all by the Author.

That wee should not too much tremble at the Saints sufferings, take a short view thereof out of the holy Scriptures, and there thou shalt see

Ifanc mocked, Gen. 21. 9. Iacob ill entreated, Gen. 31, 38. to 40. lofeph fallly accused, Gen. 39. 17. and then imprisoned, verf. 20. An hundred of the Lords Prophets hid by fiftie in a Cave, 1 King. 18. 13. 10b fitting among the alhes, lob 2. 8. Zacharias flaine betweene the Temple and the Altar. 2 Chron. 24.22. Matth. 23.35. Ieremiah ready to die in a Dungeon, Ier. 28 9. Shedrach, Mefhach, and Abednego in the midft of an hot fiery Furnace. Peter fast bound bound in prison, expecting his execution, Acts 12.4. Paul and Silas forely fcourged, and their feet made fast in the Rockes, Afts 16,23. Of Saint Pauls Sufferings, take a further view in the fecond Epiftle to the Corinthians, cha. I I .ver. 34. to 27. Yet this is not all; for looke and thou shalt there see. Abel the righteous murthered, Gen. 4.8. Iohn the Baptist beheaded. Marke 6.27. Naboth and Stephen Stoned, I King. 19. 13. Acts 7.59. James the Brother of the Lord, killed with the Sword, Atts 12.2.Be. fides what is further recorded, Heb. 11. vers. 33. to 37. Antipas, Christs faithfull Martyr flaine, Rev. 2. 13, And laftly, fee lefus Christthy blessed Saujovr and mine for our finnes, hanging, bleeding, and dying upon the Cross between two Theeves, Luke 23.33.

Now to this our most sweet Saviour,

The Mirrour of Martyrs.

Saviour, with the Father and the holy Ghost, be glory, honour, and praise, in all the Churches of the Saints, world without end, Amen.

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